THE DISSENTERS Sayings. 23.

The Second Part.

Publiſhed in

THEIR OWN WORDS,

FOR THE

INFORMATION

OF THE

PEOPLE

And Dedicated to the

GRAND-JURY of *LONDON*.

Aug. 29. 1681.

By **Roger L'Eſtrange.**

The Second Edition.

LONDON,

Printed for *Joanna Brome*, at the *Gun*, at the Weſt End of *S. Paul's*. 1681.

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To his Unknown *Friends*, the *Grand-Jury* for *LONDON*, Aug. 29. 1681.

Viz.

Will. Whitehill, *Foreman.*
Henry Strode.
Joas Bateman.
Tho. Shepherd.
Ralph Cooke.
Joſeph Caril.
Valentine Adams.
Joſeph Bowles.
Anthony Sloman.
Andrew Boult.
Theophilus Hawſon.
Maurice King.
Ja. Ball.
John Cutlove.
John Cowley.
Jonathan Leigh.
William Pendlebury.
Daniel Mercer.

GENTLEMEN,

THE *Kindneſs you have already ſhew'd to the* Obſervator, *I cannot but in Common Honeſty take as done to* my Self: *and I dare here aſſure you, that what Obligations ſoever you ſhall hereafter lay upon* L'Eſtrange, *ſhall be acknowledged by the* Obſervator.

You were pleaſed, on Wedneſday *the* 31 *of* Aug. *laſt, at* Juſtice-Hall, *in the* Old-Baily, *to* Preſent Nathaniel Thompſon, Benjamin Took, *and* Joanna Brome, *'for Maliciouſly Printing and Publiſh-*

'ing, or cauſing to be Printed or Publiſh'd, three Scan-'dalous and Seditious Papers and Libels, Entitled, '1. The Loyal Proteſtant, and True Domeſtick 'Intelligence: 2. Heraclitus; and 3. The Obſervator, 'tending to the Advancement and Introduction of Popery, 'and to the Suppreſſion and Extirpation of the True Pro-'teſtant Religion within his Majeſties Realms and Do-'minions: And this Terrible Preſentment was Uſher'd into the World with this Preface, [We the Grand-Jury, Sworn to Enquire of Offences committed within the City of London, do upon our Oaths, Preſent, &c.]

Now there are Three Queries (Gentlemen) which (if I durſt be ſo bold) I would preſume to offer ye upon this Prologue. Firſt, Being Sworn to Enquire; Have you Impartially Enquir'd, or not? 2dly, If ye have Enquir'd, Are theſe Three Pamphlets all the Enormities that you have Diſcover'd upon that Enquiry? 3ly, What's become of all the Reſt? for you are as well Sworn to Preſent, as to Enquire.

Theſe are Queries that I have ſometimes formerly mov'd; and the Anſwer was, That theſe Three Papers were thrown in your Potridg-diſh. Now if ye ſtumbled upon 'em by Chance, where's your Enquiry upon Oath? Or if ye found any thing elſe, what's become of your Oath of Preſentment? If ye had but taken me to your Aſſiſtance, I'de have carry'd ye where you ſhould have ſeen whole Ware-houſes cram'd with Schiſm, Trea-

ſon

ſon *and* Sedition; Pulpits, Cabals *and* Coffee-houſes *of the ſame Cloth and Colour. I'de have brought ye acquainted with the* Voxes, Vindications, *and the* Black-Box-men: A *New Set of* Jack Straws *and* Wat Tylers: (*But where's* Old Walworth *with his Dagger?*) *I'de have ſhew'd ye* Twenty New Schemes *of* Chriſtianity, *as well as of* Policy; *the Doctrine of the* Inſufficiency of Chriſt's Death and Paſſion; *of* Depoſing Kings; *of placing the Fountain of* power *in the* People; Scripture-proofs *for* ſpeaking Evil of Dignities: *And in one word, the* Scenes diſpos'd, *and the* Stage fitted *for the* Second part *of the Tragedy of* Muncer, *and the* Curtain *ready to be* drawn. *I could have gotten ye a* Key *to the* Soul-Saving-State-Confounding-Sheriffs Caſe, *and let ye into the Myſtery of that Incomprehenſible Diſpenſation. It is a great Bleſſing to a Government, for men upon their Oaths, in the Adminiſtration of Publique Duties, to be Nicely and Caſuiſtically Inſtructed in the* Bounds *and* Meaſures *of* Swearing. *And this is a Piece that cuts out* Perjury *from* Damnation, *to a hairs breadth; and will bring ye a* True-proteſtant Conſcience *within the very* ſmell *of* Fire *and* Brimſtone, *and yet carry him off again as whole as a Fiſh, into his ready way to* the Land of Promiſe. *Now here would have been* Enormity-work, *e'en as much as ye could have turn'd your hands to. But what's all this to the* Obſervator? *What has he done all this while?*

Dick

The Epiſtle Dedicatory.

Dick Janeway's *Paper ſays that*, Firſt, He hath Wickedly and Maliciouſly Endeavour'd to Sow Diſſention and Diſcord amongſt *Proteſtants*, thereby to render them an eaſier Prey unto their Common Enemies the *Papiſts*.

Pray, Gentlemen, d'ye call this the Preſentment *of a* Grand-Jury, *or a* Final Verdict *upon the* Merits *of the* Cauſe; *to ſay* Firſt, *that a man has* done *ſuch a* thing, *and then Pronounce that he did it with ſuch an* intention, *or to ſuch an* end? *But now to the Article.*

So far has the Obſervator *been from Labouring* Diſſention *and* Diſcord, *that no man has more declar'd himſelf againſt it, or taken more pains to lay open the Moral Impoſſibility of Peace in the State according to this Conſtitution, without a ſtrict Uniformity in the Church: But if you would have fix'd your Preſentment aright upon this Head, you ſhould have preſented* the Enemy in the Parable that Sow'd the Tares: *And if you will but look into the* Third Section *of this Book, for your better ſatisfaction, you will find that the* Diſſention *and* Diſcord *that you talk of, was* Sow'd Forty years ago; *and that what we ſee now, is only an* After-crop.

The Second *Point is*, Countenancing and Abetting the Villanous Contrivances of the Popiſh Conſpirators who have endeavour'd to caſt Fictitious Plots upon Proteſtants, thereby to make way for their own Helliſh Plot to take effect.

That

That is to ſay, The Obſervator *is in the* Popiſh Polt. *Why do ye not inform againſt him to the King and Council then, and ſay* Where, *and* When, *and* How, *and* What? *Why do ye not* Name *the* Contrivances, *and ſay who are the* Conſpirators? *or what if ye ſhould ſet forth your Grievances in a* Proteſtant Mercury, *or get little* Hancock *to open your Caſe in one of his* News-Letters? *He'll do't for* Pence *a Piece, and that juſt* Eighteen pence *for his* Reward. *I do aſſure you, Gentlemen, I am in no other Contrivance than to doe the Part of an* Engliſh Proteſtant, *a* Loyal Subject, *and an* Honeſt man, *towards the Upholding of the Government; and I was once within a Triſle of a Halter, for being in that* Popiſh Conſpiracy (*as they call'd it once before*) *with the* Late King: *And if the ſame Word, and the ſame Humour be now taken up again, I am in juſt ſuch another Plot.*

The Third *Charge is* the Vilifying and bringing into the Diſeſteem of his Majeſty, and the whole Nation; the Commons of *England*, when Aſſembled in Parliament; by Arraigning and Impudently Condemning their Proceedings.

Ye forget (*my Maſters*) *that* Impudence *is the* Sirname *of the Greateſt Phanatique in the Three Kingdoms; and that the Epithete,* Villanous, *ſits him too as if it had been made for him. Therefore for the future, I would adviſe you to put your Slanders in better Lan-*

guage. And now to the Accuſation, *The* Obſervator *does firſt deſire you to ſhew One Line in all his writings that will bear the Senſe ye have Impos'd upon't. And* 2. *The late Long Parliament which the Fanatiks have Loaden with ſo many Reproaches, had at leaſt as many Good Patriots, Proteſtants, and Subjects in it, as any Parliament ſince. Nay, there is one of your Number (at leaſt) who has ſaid Poſitively that* L'Eſtrange *is a* Papiſt, *which is as Falſe, as if Mr.* Preſenter *had gap'd, and the Devil himſelf had ſpit in his mouth. But it is come to that paſs now, that a man cannot ſpeak a word in favour of the* Eccleſiaſtical Order *and* Diſcipline, *but it comes preſently to be* an Arraigning of the Comnons in Parliament.

4. *The* Obſervator *is Charged with* Endeavouring to Render his Majeſty's Proteſtant Subjects in general, and more particularly thoſe in this City; ſuſpected to him by Miſ-repreſentations of, and odious Reflexions upon, their Legal Proceedings in their *Common-Halls, and Common-Councils*; as alſo by Falſe and Ignominious Reflexions upon ſome of their Magiſtrates; and by Arraigning the Integrity of Juries of this City, for bringing in Verdicts according to their Judgments and Conſciences.

Be ye your ſelves now the Judges, (my Maſters) which are the rather to be Complain'd of? Thoſe that Defame *the moſt Eminent of your Citizens, or*

thoſe

thoſe that Vindicate *them? Thoſe that make it a Crime to be Dutifull to the King and the Church; or thoſe that Aſſert the Honour and Conſcience of that Obedience? And this is the very Caſe betwixt thoſe* Seditious Scriblers, *whom ye have not touch'd at all; and the* Obſervator. *And which is yet more Remarkable; After all your ſeeming Fierceneſs againſt Popery,* Ye have not ſo much as Preſented one ſingle Papiſt. *What ye mean by* odious Reflexions *upon your* Common-Halls *and* Common-Councils *I cannot Imagine, unleſs it be that ſome Notice has been taken of the Freedom of a Gentleman that ſaid* He knew before-hand *London* was to be Burnt, *and had ſeveral checks (as is reported) from the Court it ſelf for't. If that be the Point, I ſhall take the freedom to tell you, that it is wonder'd at to this day, that it was never put home to him, how he came to the knowledge of it. And though I am not Conſcious of any one Diſreſpectfull Thought toward their Famous City in my whole Life; ſaving in the Late Rebellion, when the Fanatick Rabble had torn the Government of it to pieces by the ſame Methods that are now Preſcrib'd and Practis'd over again by Hundreds of Enflaming Libels; yet if ſuch a thing had been, I do not know how your* Common-halls, *and* Common-councils *come to be more* Sacred *than the Debates of the Houſe of* Commons, *and of his Majeſty's* Privy-Council; *which are daily abus'd by Malicious Forgeries; by Con-*

temptuous and Defamatory Reflexions without Controll: Provided onely that the Miſrepreſentation be made on the Right ſide as in the Printed Copies of ſeveral Loyal Speeches, and Unanſwerable Reaſonings in the Right of the Crown, where onely the general drift of the Speech is ſet forth without any thing mentioned of the Argument.

As to the abuſing of your Magiſtrates, *I am of opinion they would have found it out themſelves, if any ſuch thing had been. And then for your* Juries *bringing in* Verdicts according to their Conſciences, *they are* Sworn *to* find *according to* Allegations *and* Proofs; *and not when the* Law *determines* one *thing, for them to* think another; *for at that rate, 'tis at their Choice to make an* Honeſt *man* Guilty, *or a* Criminal Innocent, *and at once to overthrow the Reaſon and the End of Government. The* Law *ſays 'tis* Treaſon *in the People to Conſpire the Death of the* King, *but the* Phanatiques *make it* Treaſon *in the* King *to deny the* Sovereignty *of the* People: *as ye will find abundantly, and particularly clear'd in ſeveral Sections of this Pamphlet. But neither is the* Obſervator *chargeable even with this Article.*

The Obſervator *is* laſtly Preſented *for* Endeavouring to Diſgrace and Diſcountenance Religion it ſelf by an Ironical, Immoral, and Atheiſtical Way of Writing, againſt ſuch as he endeavours to Stigmatize by the name of *True Proteſtants.*

Now

Now if I were well enough acquainted with you, Gentlemen, I would moſt humbly beſeech you to expound this word Religion. *Is it* one Perſuaſion *that is* ſingle *and* true *to it* ſelf? *Or is it a* Medley *of* Various *and* Diſagreeing Opinions *in the Matters of Holy Worſhip? Tell me now (I beg of you) how it is poſſible to bring one and the ſame Truth to a Conſiſtence with a hundred and fifty Divided, Amplicated and Inextricable Errors: Nay, and they are Boundleſs too; for there are* Monſters *in* Hereſies *as well as in* Bodies: *which by a* Promiſcuous Liberty *of* Mixture *and* Confuſion, *muſt neceſſarily produce ſtill New and New Diverſities to the end of the World. But ye ſhall have this Religion better Decypher'd by ſome of your own Doctors in the following Papers; and I ſhall particularly remit you to the Oracles of Dr.* J.O. W.J. *and* R.B. *And ye will find in the Concluſion that the* Uniters *of* Diſſenters *is juſt ſuch another piece of Nonſenſe, as the* Separating *of your ſelves* together.

Now for the Appellation of a TRUE Proteſtant, *It is but calling of thoſe People by the Name which they have given themſelves: And not with any Regard to the* Reformed Religion *neither; but in a Reflecting way of Diſcrimination from thoſe of the* Eſtabliſhment: *for in the naming of themſelves* True Proteſtants, *and taking the whole* Schiſm *into that* Diſtinction, *what is this but to intimate that thoſe of the* Church *are* Falſe Proteſtants? *from whom they*

have divided. This is the firſt ſtep toward the explaining of thoſe False Proteſtants *to be* Papiſts. *But what they are they will tell you themſelves, if ye will but conſult their* Sayings: *And I do not find that there belongs any great matter of Complement to this ſort of* True Proteſtants.

I ſhould not have been thus free with you, Gentlemen, (before Company) if the Obſervator *had not prevail'd upon me to follow your Example, in giving Countenance to the publiſhing of ſo many thouſand Copies up and down the City, at the Election on* Michaelmas day laſt, *and* all over *the Kingdom, by a Scum of Mercenary Intelligencers: Inſomuch, that whoſoever gives Credit to theſe Papers, muſt neceſſarily believe the* Obſervator *to be one of the greateſt* Raſcals *upon the Face of the Earth: And I do confidently Affirm, that they are infinitely greater that publiſh him ſo to be. If the* Preſentment *had taken Place, and the matter gone on in a due form of* Law, *a man might have had a Speech yet for his money, but this way of Proceeding runs to the Tune of* Four and Forty, *and Condemning the poor Rogue to the Gallows over again, without an* Hearing.

I would not be Ungratefull to any man, any manner of way; and I could not tell how to pitch upon a more ſuitable acknowledgment than by this Dedication. 1. *It was your Pleaſure to ſet your Preſentment abroad with a kind of a* Noverint Univerſi; *and I have*

taken

taken the beſt care I could here, to make it twice as Publique as it would have been otherwiſe. 2dly. *Ye were pleas'd to do Honour to the* Obſervator, *by Printing your* Names *to the* Scandal; *and for that Reaſon they are here likewiſe Expoſed with his* Vindication, 3dly. *In regard that ye are men of* Buſineſs, *and not at leiſure perhaps to turn over Books; and zealouſly affected over and above to the Reputation of an odd ſort of Chriſtians that ſtyle themſelves* True Proteſtants; *what more agreeable Preſent in this World could I make you, than this Collection of* True Proteſtant-Sayings, *ready drawn up to your hands; where ye ſhall ſee all their* Virtues Common-plac'd, *their Graces drawn to the Life, their Agreement among themſelves, their Affection to the King and Church; the Moderation of their Principles, and the Tenderneſs of their Hearts towards their Sovereign, Faithfully and Impartially ſet forth, and tranſmitted to Poſterity by* themſelves; *and effectually* Sign'd, Seal'd *and* Deliver'd *to the* World, *for the uſe of* future Generations *by their own* Rabbies. *Gentlemen, I am with all Reciprocal Affection,*

Your moſt Humble Servant,

Roger L'Eſtrange.

THE

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DIS-

DISSENTERS SAYINGS.

§ 1. *Of Toleration.*

(1) *Toleration* hath done much more toward the Rooting of Religion out of the Hearts of many men in ſeven years, than the Enforcing of *Uniformity* did in *Seventy years.* [*Cawdry's Independency*, a great *Schiſm*, 1657. *p.* 57.]

(2) A *Toleration* hath *All Errors* in it, and *All Evils.* [*Edward's Gangreen. p.* 58.]

(3) A *Toleration* would be the putting a Sword into a Mad man's hand; a Cup of Poyſon into the hand of a Child, a Letting looſe of Mad-men with Fire-brands in their hands; an Appointing a City of Refuge in mens Conſciences for the Devil to fly to; a laying of a Stumbling-block before the Blind, a proclaiming Liberty to the Wolves to come into Chriſt's Fold to prey upon the Lambs. Neither would it be to Provide for *Tender Conſciences*, but to take away *all Conſcience.* [*The Harmonious Conſent of the* Lancaſhire *Miniſters with their Brethren in* London. Subſcribed *by* 84. 1648. *p.* 12.]

(4) A Toleration would make us become the Abhorring, and Loathing of all Nations, and being ſo palpable a Breach of Covenant, would awaken againſt us the Lord of Hoſts to bring a Sword upon us, to Avenge the Quarrel of his Covenant. [Mr. *Noiſe* of *New England* of the *Power of Magiſtrates. p.* 13.]

(5) That Doctrine that crieth up *Purity*, to the Ruine of *Unity*, is contrary to the Doctrine of the Goſpel. [*Vindication of the Preſbyterial Government and Miniſtry.* 1649. *p.* 124.]

(6) That Religion which carries in the Front of it a *Toleration* of Different *Religions*, and not ſufficient to keep the Body of Chriſt in *Unity*, and *Purity*, is not the Government of Chriſt. [*Ibid.*]

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(7) Liberty in all matters of *Worſhip* and of *Faith*, is the open and Apparent way to ſet up Popery in the Land, [*Bax. Non-Con. Plea. Pref.*]

(8) Muſt we have his *Conſcience*, that makes no *Conſcience*? what? he that hath ſinn'd away his Conſcience? If *Conſcience* be a ſufficient Plea, the *Papiſts* may come in for a Childs part. If Conſcience goes againſt the Word; *Deponenda eſt talis Conſcientia.* Get Conſcience better inform'd. The Conſcience of a Sinner is Defil'd. 1 *Tit.* 15. *Conſcience* being *defil'd*, may *Erre*; *Conſcience Erring* may ſuggeſt that which is *ſinfull.* There is nothing can bind a man to ſin. [*Watſon to the Commons.* Dec. 27. 1646. *p.* 17.]

(9) A Toleration of *Independent Churches*, and *Government*, with Opinions and Practice, againſt the Magiſtrates Duty laid down in Scripture. [*Edward's full Anſwer. p.*237.] It is againſt the Solemn League and Covenant for *Reformation* [*p.* 238.] A ſhrewd Temptation to make many fall, and a means of Confirmation in the way of Errour. [*p.*224.] A Toleration of one or more Different ways of Churches and Church-government, from the Church, and Church-Government Eſtabliſh'd, will be to this Kingdom very Miſchievous, Pernicious, and Deſtructive. [*p.*247.] It hath ever been from firſt to laſt, a Fountain of Evil, and a Root of Bitterneſs, of many bitter Diviſions and Separations among themſelves, of Manifold Errors and other Miſchiefs in thoſe Churches and Places where they liv'd. [*p.* 248.]

(10.) Will Mercifull Rulers ſet up a Trade for Butchering of Souls, and allow men to ſet up a ſhop of Poyſon, for all men to Buy, and Take, that will: yea to Proclaim this Poyſon for Souls in Streets and *Church-Aſſemblies*, &c. [*Baxter's Self-Denial. Epiſt. Monitory.*]

(11) We muſt either Tolerate all men to doe what they will, which they will make a matter of Conſcience or Religion, and then ſome may offer their Children in Sacrifice to the Devil; and ſome may think they doe God ſervice in killing his Servants, *&c.* Or elſe you muſt Tolerate no Errour or Fault in Religion; and then you muſt adviſe what meaſure of Penalty you will inflict. [*Baxter's Church-Diviſ. p.* 363, 364.]

(12) I have known too many very honeſt hearted Chriſtians, Eſpecially Melancholique Perſons, and Women, who have been in great doubt about the opinions of the *Millenaries*, the *Separatiſts*, the *Anabaptiſts*, the *Seekers*, and ſuch like; and after Earneſt Prayer to God, they have been ſtrongly reſolv'd for the way of *Errour*, and Confident, by the ſtrong Impreſſion, that it was the Spirits Anſwer to their Prayers; and thereupon they have ſet themſelves into a Courſe of ſin. [*Ibid. p.* 162.] It is very ordinary with poor Fantaſtical Women, and Melancholique Perſons to take all their deep Apprehenſions for *Revelation*. [*Ibid. p.* 167.]

(13) If we do through Weakneſs, or Perverſeneſs, take Lawfull things to be Unlawfull, that will not excuſe us in our diſobedience. Our Errour is our ſin, and one ſin will not excuſe another. [*Baxters* 5. *Diſpute. p.* 483.]

(14) *Oh What a Potent Inſtrument for Satan is a miſguided Conſcience!* It will make a man kill his Deareſt Friend, yea Father or Mother, yea the holieſt Saint, and think he doth God good ſervice by it. And to Facilitate the work, it will firſt blot out the Reputation of their Holineſs, and make them take a *Saint* for a *Devil*. [*Baxt. Saints Reſt. p.* 133.]

(15) Take heed how you Tolerate *Schiſm*; for in little time without great care it will open the door to *Hereſie*. [*Hodges to the Commons. Mar.* 10. 1656. *p.* 55.]

(16) Diviſions, whether they be Eccleſiaſtical, or Political, in Kingdoms, Cities, and Families, are Infallible Cauſes of Ruine to Kingdoms, Cities, and Families. [*Calamy* to the *Commons. Dec.*25. 1644. *p.* 4.]

(17) Lies would not take, if they were not commended by the Holineſs of the Perſon, and Guilded over as a Rotten Nutmeg with Gold. [*Vines*, to the *Commons. Mar.* 10. 1646. *p.* 27.]

(18) We muſt not Judge of *Faith* by the *Perſon*, but of the *Perſon* by the *Faith*. [*Ibid.*]

(19) That Horſe of Superſtition and Idolatry, upon the Back

of which, the Devil hath in Former times made War againſt the Church, is ſlain under him, and now he is mounted upon a Freſh Horſe of another Colour called *Liberty of OPINION*; falſly call'd *Liberty of CONSCIENCE.* [*Ibid.*]

(20) If Conſcience be warrant enough for Practices and Opinions; and Liberty of Conſcience be a ſufficient Licence to Vent or Act them, I cannot ſee but the Judicatories either of Church or State may ſhut up ſhop, and be reſolved into the Judicatory of Every man's Private Conſcience. [*Ibid. pag.* 60.]

(21) The ſeveral Bands of *Anabaptiſts*, *Antinomians*, *Familiſts*, *Libertines* and *Separatiſts* are ſo multiplyed, that they begin to threaten and ſpeak Big words. [*Walker to the Commons*, Jan. 29. 1644. *pag.* 18.]

(22) The Hand of God is apparently gone out againſt your ways of *Separation* and *Anabaptiſm.* [*Baxter to the Separatiſts. April* 20. 1655.]

(23) We do again renew our Solemn League and Covenant, wherein the Securing, and Preſerving the Purity of Religion, againſt all Errour, Hereſie, and Schiſm, and namely *Independency*, *Anabaptiſm*, *Antinomianiſm*, *Arminianiſm*, *Sociniani ſm*, *Familiſm*, *Libertiniſm*, *Scepticiſm*, and *Eraſtianiſm*, and the carrying on the work of *Uniformity*, ſhall be ſtudi'd and Endeavour'd by us before all worldly Intereſt. [*Nepthaly. Engagement to Duties.*]

(24) Ob. *There are many of 'em* (the *Sectaries*) *Holy and Pious men.* *Anſ.* Why ſhould you think to ſay, *He is an Honeſt or a Pious man*, ſhould be a Fooliſh Plea, in the caſe of abuſing Coin, Theft, Treaſon or the like; and yet ſhould be of weight and force in this far greater Buſineſs? [*Hodges to the Commons*, *pag.* 58.]

(25) Now if prophane, or Erroneous Perſons ſhall Excommunicate themſelves from the Publique Ordinances of Chriſt, either by Negligence, or going a whoring after any Sects or Schiſms, and ſay their Conſcience muſt be free to do ſo, then the Magiſtrate by his Poſitive Laws muſt fetch them in, and Command Obedience to thoſe Publique Ordinances in the Church, as the Kings

Kings of *Judah* did, 2 Chron. 17. &c. [*The Ordinances of Excommunication Stated; and Licenſed. John Downham, Feb.* 17. 1645. *p. ult.*]

(26) If the Parliament and Synod ſhall by Publique Conſent Eſtabliſh a Presbyterial Church-Government, as moſt conſonant to God's word. — Independents and all others are bound in Conſcience to ſubmit unto it, under the pain of Obſtinacy, Singularity, &c. In caſe they cannot really, by direct Texts and Precepts prove it diametrically contrary to the Scripture. — [*Prin's Full Anſwer to Jo. Goodwin, pag.* 13.]

(27) That Courteſie, which no man can obtain of the *Independents*, where they have Authority, *viz.* in *New England*; That Courteſie, ſhould they not be Suiters for here in *Old England*. [*Adam Stewart's Dubly.* 1644. *Part* 2. *p.* 162.]

(28) The Late General Aſſemblies of the Church of *Scotland*, and their Commiſſioners have born Teſtimony againſt *Independency*, *Eraſtianiſm*, *Antinomianiſm*, *Anabaptiſm*, &c. [*A Teſtimony againſt Toleration from the Kirk of* Scotland, 1649. *p.* 2.]

(29) Sins committed by the Miſunderſtanding of God's word may be Puniſh'd, therefore Sins of Conſcience. [*Mr. Noiſe Miniſter of* New England, *of the Power of Magiſtrates, p.* 72.]

(30) Schiſm of it ſelf, even with ſound Doctrine in every Point is a moſt Grievous wickedneſs, which exceeds all other wickedneſs. I might out of the Fathers Enlarge and ſhew the great Evil of Schiſm both in it ſelf, and the Effects of it; How 'tis a greater evil to Rend the Church, than to worſhip Idols: Yea that Martyrdom it ſelf cannot profit a Schiſmatique; That 'tis ſo great an Evil, that the Bloud of Martyrdom cannot blot it out. (So *Cyprian*, and *Chryſoſtom*) And that God hath more Severely puniſh'd it than murder and other great Crimes. *Korah*, *Dathan* and *Abiram*, for their Schiſm were puniſh'd more ſeverely with the *Earth Opening and ſwallowing them up Quick*, than *Cain*, and than thoſe who made an Idol. [*Edward's further Diſcovery, p.* 197.]

(31) If the Divil had his choice whether the Hierarchy, Ceremonies and Liturgy ſhould be Eſtabliſh'd in this Kingdom, Or a

Toleration

Toleration granted, he would chuſe and prefer a *Toleration* before them; and give up all thoſe for a *Toleration* of divers Sects, and different Churches. [*Edwards full Anſwer, pag.* 257.]

(32.) A Treatiſe againſt Toleration, and Pretended Liberty of Conſcience: wherein by Scripture, ſound Reaſon, Fathers, Schoolmen, Caſuiſts, Proteſtant Divines of all Nations, Confeſſions of Faith of the Reformed Churches, Eccleſiaſtical Hiſtories, and conſtant Practice of the moſt Pious and wiſeſt Emperours, Princes, States, the beſt Writers of Politicks, the Experience of all Ages; yea, by divers Principles, Teſtimonies and Proceedings of *Sectaries* themſelves, as *Donatiſts*, *Anabaptiſts*, *Browniſts*, *Independents*; the Unlawfulneſs, and Miſchiefs in Chriſtian Common-wealths and Kingdoms, both of an *Univerſal Toleration* of all Religions and Conſciences; and of a *Limited* and *Bounded* of ſome Sects onely, are clearly Proved and Demonſtrated, &c. [*Edwards Caſting down. the Laſt and ſtrongeſt hold of Satan.*]

Notes upon Sect. 1.

TOleration deſtroys Religion. (1) *All Errors in't.* (2) *Inſtead of Eaſing Conſciences, it takes away all Conſcience.* (3) *A ſcandalous Breach of Covenant.* (4) *Contrary to the Goſpel* (5) *And the Government of Chriſt.* (6) *The ready way to Popery.* (7) *Erroneous Conſciences not to be permitted.* (8) *A Toleration of Independency is Intolerable; contrary to the League and Covenant. A Temptation to, and a Confirmation in Errour. Deſtructive in Government. The Root of Bitterneſs and Diviſions, and of manifold Errors.* (9) *An Erecting of a Trade for the Butchering of Souls.* (10) *A Licence to all Iniquity.* (11) *It gives a Countenance to* Enthuſiaſms, *and leads to* Diabolical Illuſions. (12) *And trains us from one Sin to another.* (13) *A Miſguided Conſcience is an Inſtrument for* Satan. (14) *It carries us from* Schiſm, *to* Hereſie. (15) *Ruines Kingdoms, Cities, and Families.* (16) *The Piety of a Perſon cannot Juſtify the Error.* (17,18.) *The Horſe of Superſtition and Idolatry.* (19) *It Diſſolves all Judicatories.* (20) *And threatens the Publique Peace.* (21) *God hath declared himſelf againſt it.* (22) *A breach of Covenant.* (23) *A* Sectary, *as Criminal as a* Felon. (24) *Erroneous Perſons Excommunicate themſelves.* (25) *Independents bound to ſubmit to the Parliament, and Synod.* (26) *They that will not* allow *Liberty*

ought

ought not to ask *it.* (27) *The General Aſſembly of* Scotland *Expreſly againſt it.* (28) *Sins of Conſcience puniſhable.* (29) Schiſm *worſe than* Murder *and* Idolatry. (30) *Toleration is the wiſh of the Devil.* (31) *Scripture, Reaſon, Fathers, Schoolmen, Caſuiſts, Proteſtant Divines and all the reformed Churches againſt it.* (32)

How comes it now to be ſo Criminal to deny theſe People a Toleration, which they themſelves account to be wholly Intolerable; Or with what Face can they call the Refuſal *of that Liberty to themſelves by the name of a* Perſecution, *which they look upon in all other Caſes, as againſt the Rules of* Government *and* Conſcience *to Grant? This ſhall ſuffice as to their Judgment of a Toleration in it* ſelf. *We'll take it next in the* Conſequences *and* Effects.

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§ 2. *The Fruits of a Toleration.*

(1) THE Incurſions of the wild Boars of the Foreſt upon the Vineyard of the Lord, cannot but flow from the not ſetting up of the Hedge of Diſcipline; and that when in the Kirk of Chriſt; there is not one Lord, one Faith, one Baptiſm, there muſt ariſe many falſe Chriſts, and Falſe Prophets, inſomuch that (if it were poſſible) they ſhould deceive the very Elect. [*The Kirks Teſtimony againſt Toleration, to the London-Miniſters.*]

(2) Will any Parliament, State, or Nation (think you) ſuffer ſuch a Government to take Root among them, which will Un-King, Un-Parliament, Un-Church, Un-Nation them altogether, and make Each ſeveral Congregation, an Abſolute Monarchy? *&c.* [*Prinn's full Reply upon Jo. Goodwin. p.* 8.]

(3) *Satan* and his Miniſters Transform themſelves into Angels of Light, falſe Teachers uſually come to Seduce men in Sheeps Cloathing, there is no Heretique, Schiſmatique or Sectary whatſoever ſo Pernicious, Groſs and Deteſtable, but pretends his Way, Doctrine, Practice, to be the Way and Truth of Chriſt [*Prinn's full Anſwer Cited by J. Goodwin. Innocency and Truth. p.* 33.]

(4) This

(4) This New Way, and the Separation of *Independents* from their *Pariſh-Churches*, is an Encouragement to all the *Separatiſts*. *Brownſts*, *Anabaptiſts*, *Antinomians*, *Socinians* and *Libertines*, that are in and about the City. [*The Antidote againſt the Contagious Air of* Independency. *p.* 12.]

(5) All ſorts of Mechanicks take upon them to Preach and Baptize, as *Smiths*, *Taylers*, *Shoomakers*, *Pedlers*, *Weavers*, &c. *Edward's Diſcovery of Sectaries. p.* 26.]

(6) From all theſe Errours, Hereſies, Blaſphemies, and Practices of the Sectaries, you may ſee what a great Evil and Sin Separation is, from the Communion of the Reformed Churches; and how highly diſpleaſing to God, for men to make a Schiſm and Rent in the Church of God in a time of Reformation: God puniſhing the Schiſm and Separation of our Times with ſo many Hereſies, Blaſphemies, Wicked Practices, *&c.* [*Edward's further Diſcovery. p.* 195.]

(7) The Puniſhment of Schiſm and Separation from the Church, is Separation from God; Hereſie, Blaſphemy, Atheiſm, Uncleanneſs, Unrighteouſneſs, &c. [*Ibid. p.* 167.]

(8) One asked what kind of Bird the Holy Ghoſt was? The *Virgin Mary* hath been call'd a —— They could write as Good Scriptures as the Apoſtles. *Paul* was a *Novice*, and underſtood not Chriſt in the Promiſe. [*Edward's Gangrena. p.* 33.]

(9) One *Web* Bleſſed God that he never truſted in a Crucified Chriſt; nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane Invention. —He affirmed there was no more Reſurrection of a *Man* than of a *Beaſt*. [*Edward's Catalogue and Diſcovery of the Sectaries, p.* 5.] Chriſt's Humane Nature is defil'd with Original Sin, as well as ours. [*p.* 6.]

(10) One maintain'd that God was the Author of Sin; that all Lies came out of the mouth of God, and quoted a Place in the Book of *Kings* for't, that no man was ſent to Hell for any Sins, but caſt thither onely becauſe God would have it ſo. [*Edward's Catalogue of Errours, p.* 34.] An Anabaptiſt, and a great Sectary came to

to Mr. *Greenhill*, and ſaid he might as ſafely baptize a *Dog*, as a *Believers Child* [*Ibid. p.* 25.]

(11) A *Bricklayer* of *Hackney* affirm'd that he for his part underſtood the Myſtery of God in Chriſt better than *St. Paul*; and he ſaid of the Scriptures, they were as other Writings of men. Every one writ as they had Conceived. [*Ibid. p.* 26.]

(12) On *February* 27. 1644. It was Deliver'd at a Conventicle in *Bell-Ally*, that Chriſt was no more God than he, or any of them there, and that they were as much God as Chriſt was. And Mr. *Noy* ſpake it in the hearing of ſome Divines of the Aſſembly, that *to his knowledge the denying of the Divinity of Chriſt was a Growing Opinion.* [*Ibid.*]

(13) One *S. O.* a Dipper, is Reported by Mr. *Edwards* after he had Baptiz'd a woman, to bid her Gape, and ſhe Gap'd, and he did blow three times into her mouth, ſaying words to this purpoſe, either *Receive the Holy Ghoſt*; or *now thou haſt Receiv'd the Holy Ghoſt*. The ſame Perſon was alſo Queſtion'd at *Chelmsford*, 1646. for the Death of a Young Woman that dy'd upon Dipping. [*Gangræna. Part* 2. *p.* 147.]

(14) A Preacher at *Sandwich* in *Kent* (a *Waſh-ball-maker*) pray'd to the *Trinity* to take care of theſe *three Kingdoms*. God the *Father* of *One*; God the *Son*, of the *Second*; and God the *Holy Ghoſt*, of the *Third*. [*Ib. p.* 150.]

(15) *Where is your God?* (ſays one *Boggis*) *In Heaven, or in Earth? Aloft* or *Below*? or *where doth he ſit*? &c. [*Gangr. p.* 163. *Par.* 2*d.*]

(16) A Woman having a deſire to be *Re-baptiz'd*, and having pull'd off all her Cloaths to the naked Skin, ready to go into the water; but forbearing, during the time the Dipper pray'd; ſhe covered her ſecret Parts with both her hands, the which the Dipper eſpying, told the woman, that *it was an unſeemly ſight to ſee her hold her hands downward; it being an ordinance of* Jeſus Chriſt, *her hands with her heart ſhould be lifted up towards heaven*; (as he ſhew'd her how he did) but ſhe Refuſing for Modeſty's ſake, could not be Re-baptiz'd. [*Edwards Catalogue of Errors. p.* 5.]

(17) *Chriſtmas day* is a Superſtitious day; and will (if obſerv'd) bring in Idolatrous Worſhip. [*Pearn at S. Dunſtans in the Weſt.* De. 24.]

(18) O Lord thou haſt given us never a Victory this long while for all our Frequent Faſting. What doſt thou mean, O Lord, to fling us in the Ditch, and there leave us. [*Vines* at *St. Clements Temple Bar.*]

(19) O Lord, do not thou ſtand a *Neuter:* but take One Side, that we may ſee which it is that is thy Cauſe. [*Cradock of Nun-Eaton. Aug.* 1. 1647.]

(20) If the Devil, the Turk, and the People ſhould think to Compound with Chriſt, and ſay, *Thou Chriſt, Thou ſhalt have ſo many Kingdoms, and let us Enjoy the reſt quietly.* Chriſt will never do't. He will either have *All*, or *None*; He will either *Kill* or be *Kill*'d. [*Feak* at *Black-Fryars, Aug.* 8. 1653.]

(21) I Profeſs (Saints) we muſt go lay our heads together, and Conſult what we ſhall ask God next; for he will give us whatſoever we Ask; and ſo he hath done theſe Seven years. [*Id. Ibid.*]

(22) We muſt agree together to ask ſomething now for *Jeſus Chriſt*; for we have enough for our ſelves already. We have Peace enough, Proſperity enough, and enough of every thing. [*Feake Aug.* 11. 1653.]

(23) O Lord, when ſhall we hear the ſound of Chriſt's Horſe-heels. [*Feak* at *Black-Fryars, Sep.* 5. 1653.]

(24) What ailed you, ye Mighty Armies at *Keinton*, *Newbery*, *York*, *Naſeby*, that ye fled, and were driven backwards? What ailed you ye ſtrong Treaſons, cloſe Conſpiracies, that ye trembled and fell, and your Foundations diſcovered before you could take Effect? *They ſaw thee*, O Jeſus! *They ſaw thee appearing in the Midſt of us*; ſo they fled before us. [*Sterry* to the *Commons.* Nov. 26. 1645. *p.* 23.]

(25) When Chriſt was Crucifi'd, did not all forſake him? Had but a few of that inconſtant Multitude, which but a while before had

had cried *Hoſanna*, ſtuck cloſe to Chriſt, in likelihood they had deliver'd him. [*Carter* to the *Commons*. Aug. 31. 1642. *p.* 12.]

(26) This year God by a Providence hath buried this *Feaſt* (*Chriſtmas day*) in a *Faſt*, and I hope it will never riſe again. [*Calamy* to the *Commons*. Dec. 25. 1644. *p.* 41.]

(27) I ask whether the Repetition of theſe Words [*Our Father*, &c.] after men have been long praying for the things contained in them, as the manner of ſome is, be not ſo remote from any Pretence or Colour of *Warrant* in the *Scripture*, as that it is in plain Terms *RIDICULOUS*. [*D. Jo. Owen. Vindiciæ Evangel. p.* 669.]

(28) As men ſet Traps to catch Vermine, ſo God appoints Hereſies to Inſnare Arrogant, and Self-preſuming, or Vicious and Self-defiling men. [*Bagſhaw of Hereſies. p.* 8.]

(29) Where is the God of *Marſton-Moor*? and the God of *Naſeby*? is an Acceptable Expoſtulation in a Gloomy day. O what a Catalogue of Mercies has this Nation to Plead by, in a time of Trouble! God came from *Naſeby*, and the Holy One from the *Weſt*, *Selah*, &c. [*D. Owens Eben-Ezer. p.* 13.]

(30) God had ſo wonderfully wrought upon the Spirits of men, particularly on thoſe Souldiers who were to fight the Biſhops Battels in *Scotland*, that they pull'd down the Rails, threatn'd the Prieſts, and kept ſuch a Viſitation in their Progreſs, as the Biſhops hardly ever had done ſince Q. *Elizabeth*'s days. [*Caſe* to the *Commons*. *Gods waiting*. 1642.]

(31) Let me tell ye, if ever (Gentlemen) you might uſe this Speech, *O happy penny*, you may uſe it now; O happy Money! that will purchaſe my Goſpel, happy Money that will Purchaſe Religion, and Purchaſe a Reformation to my Poſterity! O happy Money; and bleſſed be God that I have it to Lend. [*E. Calamies Speech at Guild-Hall Oct.* 6. 1643.]

(32.) The Lord *Jeſus* hath his Concubines, his Queens, his Virgins, Saints in Remoter Forms, Saints in Higher Forms; Saints Unmarried to any Forms, who keep themſelves ſingle for the Im-

mediate Embraces of their Lord. [*Sterry's England's Deliverance. Epiſtle.*]

(33) God did not Meaſure *Job* in his *Wallops*, but when he was *Cold*, As we do not meaſure Milk when it *Wallops* and *Seeths* but when it is *Cold*: [*Bridg's Firſt and Laſt in Suffering. p.* 47.]

(34) I will gently lead thoſe that are with Young, that is (*ſaith he*) Chriſt will be very kind to thoſe Saints that ſtep aſide; and he thus Comforts thoſe that are big with young in a ſinful ſenſe; O ye Sinning Ewes who have been big with young! hath not he gone after you, and found you, and laid you upon his ſhoulders rejoycing? It may be thou haſt been wand'ring, like *Dinah* from thy Fathers Houſe, and art big with young, and afraid to go home; but fear not, Go and Try; he will not caſt you out of Doors, though you come with *Big Bellies*, he will deal gently with you though with *Young*. And then, It is our Glory to be *Chriſt's Ewes*, and then when a *MAN* is Big with *Young*, and Cries out, *O my Belly, my Belly*! here is a Point of Comfort that Chriſt is Sweet to ſuch Perſons.-------Afterwards He cries out: O Bleſſed Ewes! O Believing Ewes! And O Believing Bees that ſuck the Honey of *Sin-Hatred* out of the Wormwood of *Sin-Acted. In another place he tells us*, that Chriſt accounts their very *Stammerings* ſweet; *Meih, Meih*, ſaith the Little One, and the Mother counts it Muſick. [*Durant's Sips of Sweetneſs upon* Iſaiah 40. 11. Reprinted 1662.]

(35) I dare ſpeak it as Confidently, as I Believe the Revelation to be Divine Scripture, that what Viol ſoever is pouring out, the Iſſue will be, Antichriſt ſhall loſe, and Chriſt ſhall gain. [*Marſhal to the Commons. June* 15. 1643. *p.* 45.]

(36) Not only is that Covenant which God hath made with us, founded in the Blood of Chriſt, but that alſo which we make with God. [*Caryl. Oct.* 6. 1643. *p.* 33.]

(37) Beloved, can ye forget the *Souldiers?* I ſay, the *Souldiers*, who have ſpent their *Blood* for Chriſt, as Chriſt did for them, even their own Precious Blood in *God's cauſe* at *Newbery*. [*Evans* to the *Earl of Eſſex* at St. *Clements. Sept.* 26. 1643.]

(38) You

(38) You who ſit at the Right hand of the *Lord Jeſus* in this Common-wealth, as the Lord Jeſus ſits at the Right Hand of his Father in that Kingdom which is over all, *&c.* [*Sterry* to the *Commons. Nov.* 26. 1645. *Epiſtle.*]

(39) All you that have Contributed to the Parliament, come and take this Sacrament to your Comfort. [*Caſe.*]

(40) One *Redman* of *Caſtle-Dunnington* in *Leiceſterſhire* in Oppoſition to the Order of the Church, deliver'd the Sacrament in the Afternoon, in Ale.

Notes upon Sect. 2.

TOleration will make way for Falſe Chriſts, *and* Falſe Prophets. (1) *Deſtroy all Government.* (2) *Introduce Schiſms, and Hereſies.* (3, 4) *Authorize Mechanicks to Preach.* (5) *Tear the Church to pieces.* (6) *Divide us from God.* (7) *Give Encouragement to Blaſphemy, Prophaneneſs and Diſſolution of Manners.* (8) *And ſo to the End.*

How can the Diſſenters preſs for a Toleration *now, after this agreement among themſelves, that it muſt Inevitably draw after it the Ruine and Confuſion both of Church and State?*

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§. 3. *The Diſſenters Harmony among themſelves.*

Presbyterian. (1) DOes not the Apoſtle Propheſie, That *in the laſt days Perillous Times ſhall come, for men ſhall be Lovers of themſelves, Covetous, Boaſters, Proud, Heady, High-minded, having a Form of Godlineſs, but denying the Power thereof. Ever learning, but never able to come to the Knowledge of the Truth. Yea, ſuch as will not Endure ſound Doctrine, but after their own Luſts, will heap to themſelves Teachers, having itching Ears, turning away their Ears from the Truth*; and will be turned into Fables and Fictions, New Lights, and

and Revelations. And are not your thus pretended *New Lights* the very Perſons; thus delineated, by your own Confeſſions, and Practices too, even Murmurers, Complainers, deſirous to walk after your own luſts, and having mens Perſons in admiration for Advantage? Yea, take heed (I ſay) ye be not found to be thoſe *Clouds without water carried about with Winds, and thoſe wandring Stars* which the Apoſtle *Jude* ſpeaks of, which know not when, or where, Immutably, to fix your Faith and Judgments: Whereas our *Presbyterians*, and all other True Believers, are always (1 *Cor.* 15. 58. *Phil.* 1. 27. and *Chap.* 4. 1. *&c.*) *ſtedfaſt, unmoveable, ſtanding faſt in the Lord in one Spirit, and in one mind, ſtriving together for the Faith of the Goſpel. and not toſſed to and fro, like Children, carried about with Every Wind of Doctrine by the ſlight of men*, as too many *Sceptical Independents* are, to the Great Obloquy and Scandal of Religion. [*Picture of Independency. p.* 9.]

Independent (2) *You complain of your Miſery, and Bondage, Sorrows, and Oppreſſions, and Troubles of the Church. What ails you? What Troubles you? Who Oppreſſes you? Where is the leaſt ſhew of Oppreſſion, or Cauſe of Complaint Miniſter'd to you; except it be becauſe you are not ſuffer'd to oppreſs your Brethren? Can you feed upon nothing but Blood, yea, the Blood of your Brethren; that though you have every thing elſe, you ſo complain of Sorrow and Oppreſſion? Is this your Sorrow and Oppreſſion, that you cannot Oppreſs?* [Pulpit-Incendiary. 1648. *p.* 45.]

P. (3) Our *Sectaries*, in their Sermons, Prayers, Pamphlets, Diſcourſes, Petitions, all cry out of *Perſecution*; and accuſe the *Orthodox Presbyterians* of *Perſecution*; yea, when for their Seditious, Tumultuous Libellous Scoffing, Wicked Lying, Scandalous Reports, Books and Practices, they have been Queſtioned, theres nothing in their Mouths but *Perſecution*, and of Unheard-of *Proſecution* of the Godly. I am of the Mind if any of them ſhould come to be Impriſon'd and Hang'd for Stealing, Killing a Godly Presbyterian, Plotting againſt the Parliament and City, in ſeizing upon their Forts, or ſome Parliament-men; One or other of them would cry out of *Perſecution*. [*Edwards Gangr. p.* 37.]

I. (4) *The way Sirnamed* Presbyterian, *conjures all mens Gifts, Parts and induſtry, into a Synodical Circle, and ſuffers them only to Dance there.* [Jo. Goodwin's Theomachia. *p.* 33.]

P. (5)

P. (5) *Independents* are Beaſts, Grolls, Puffoiſts, Wild-Geeſe, a Company of Juglers, ſticklers againſt Parliament and Presbytery; a Generation of cunning Deceivers, and Fighters againſt God, Violaters of all the Laws of God and Nature; the moſt dangerous Sect that ever yet the world Produc'd; a Company of Rats among Joyn'd-Stools; Deſpiſers of Magiſtracy, a Generation of men not worthy to give Guts to a Bear, *Moon-Calves*; All the Independents put together, have not ſo much Learning as one of a thouſand other Miniſters. A Wheel-Barrow (ſuch as they trundle White-wine Vinegar on) fitter for them than a Coach. [*Baſtwick*, Cited by *Burton* in his *Brief Anſwer. p.* 28.]

I. (6) *That Reformation which is Forward, Rough, Peremptory, Impatient, Imperious, and will gather where it hath not ſtrewed, and reap where it hath not ſow'd; exact Obedience, and Subjection from thoſe, to whom it hath not Effectually Taught or Perſwaded Obedience, and Subjection; nor ever gave any tolerable Account unto truly Conſcientious, and Conſidering, and Diſintereſſed men of any worthineſs in it, why it ſhould be ſubmitted unto, and cannot be Judg'd* a Reformation according to the Word of God. [*Jo Goodwins* 12 *Cautions. p.* 5.]

P. (7) The *Independents* are Railers, Revilers, Slanderers, Covenant-Breakers with God and Man, Ordinary Liars, Notorious Calumniators and Falſe Accuſers (ſuch as in holy Scripture are call'd *Diaboli*, *Devils*) Heretiques, open Seducers, and Cauſers of Diviſion, and Offences, contrary unto the Doctrine of Chriſt; ſuch as all Chriſtians have a ſpecial Command to take heed of, and to ſhun; and are prohibited to receive into their Houſes, or bid *God ſpeed*, or ſo much as to *eat* with, they are no Viſible Saints, nor Good Dæmons: and therefore no True Form'd Churches, nor to be Communicated with in Holy things. [*Burton* Cited by *Baſtwick*. *Independency not Gods Ordinance. p.* 310.]

I. (8) *Mr.* John Goodwin *ſays in his* Theomachia, *That the* Presbyterian *is a Bloody, Unpeaceable, and Perſecuting Way, a Way much Damping and Deading the Flouriſhing Improvements of the Gifts and Graces of the Saints.* [Picture of Independency. *p* 12.]

P. (9) *Independency*, A Seminary of Schiſms, and Dangerous Diviſions in Church and State------A Flood-Gate to let in an Inundation

dation of Hereſies, Errors, Sects, Libertiniſm, and Lawleſneſs, without means of Suppreſſing them, when Introduc'd. [*Prinn.* Cited by *Burton. Vindication of Independency. p.* 40. 41.] Phariſaical, Spiritual Pride, Vain-Glory, Singularity, Self-conceitedneſs, of Superlative Holineſs. [*Ib.* 43.]

I. (10) *If* Ephraim *be againſt* Manaſſeh, *is it any ways like but* Manaſſeh *will be againſt* Ephraim? *And God himſelf, Propheſying of* Iſhmael, *told his Mother, that he would be a wild man: and that* his hand ſhould be againſt every man; and every mans hand againſt him. *Undoubtedly that Way whoſe hand ſhall be againſt every Way, will find that the Hand of every Way will be againſt it, and then what manner of Peace can reaſonably be expected under the Predominancy of ſuch a Way?* [Goodwin's Theomachia. *p.* 30.]

P. (11) The *Independents* have now the ſword in their hands, and they think their Party ſtrong enough to Encounter any adverſe and oppoſing Party; and they profeſs they care not how ſoon they come to cutting of Throats; and ſpeak of nothing but the ſlaughtering and butchering of the *Presbyterians.* [*Baſtwicks Poſtſcript* to *Burton.*]

I. (12.) *At the beginning of this Parliament, the whole Kingdom ſided with Both Houſes in the Vindication of their Liberties, and ſo it continued until ſuch as did overmuch Idolize* Presbytery, *prevail'd for a Bill to Damn* Epiſcopacy, *Root and Branch, that* Presbytery *might ſucceed it, with its* Faſcibus, *and* Fuſtibus, *with its* Pontificalibus, *and* Synodalibus, *nothing to be abated which concern'd either Wealth, or Juriſdiction, only an* Epiſcopal Tyranny *to be Exchanged for a* Presbyterial Slavery. [*Anſwer to Prinnes* 12 *Queries. p.* 19.]

P. (13) With what Faces and Conſciences can ye think to Obtrude your Independent Ways and Fancies upon us, &c. [*Picture of Independency.* Licenſed by *Cranford.* 1645.]

I. (14) *As the* Biſhops *would call men Puritans, and Non-Conformiſts, and ſo Perſecute them; ſo will the* Presbytery *call men* Schiſmaticks, Heretiques, Antinomians, Separatiſts, *and do the like.* [Jo. Goodwins *Anſwer to* Mr. Prinn's *Full Reply p.* 15.]

P. (15)

P. (15) The Assembly of *Charenton*, judging the Sect of *Independents* to be not only *Prejudicial* to the Church of God, in so far, that it endeavours to bring in Confusion, opening a Gate to all kinds of Singularities; and Extravagancies, and taking away all means of any remedy to the Evil, but also most Dangerous to the State; where (if it had place) there might be as many Religions set up, as there be *Parishes*, or particular Congregations; doth enjoyn to all the *Provinces*, and particularly to the Maritimes, to take heed that the Evil takes no foot in the Churches of this Kingdom; to the end, that *Peace*, and *Uniformity*, as well in *Religion*, as in *DISCIPLINE*, may be *Inviolably Preserv'd*; and that nothing be brought in amongst us, which may alter in any kind the Service due unto their Majesties. *An Extract of the Act. Dec.* 26. 1644.

I. (16) *The Spirit of the Ten-horned Beast* (*Rev.* 17.) *is now making war with the Lamb*, (*which is likely to be his last War*, Babylons *fall following in the next Chap.*) *and this Spirit warreth under new Colours*; *not red, but white, whose word is Reformation, and this under a Fair Colour of a* Covenant, *by Virtue whereof, pretending a just Title to the War, he hopes by the help of the Remonstrance, and the Prime Authors thereof, and their Adherents, to enact a New* Bestial Tyranny, *over Souls, Bodies and Estates, under new Names, and Notions.* Burton's Conformities Deformity. Ep. Ded.

P. (17) The *Independents* worse then *Diotrephes*, or the *Pope*, most *Diabolical Tyranny*, Lording it over Gods Clergies, Fellows of Goatham College, not knowing their *Primer* in *Politicks*, nor their *Catechism* in *Divinity*.

I. (18) *The Church of* England *is a True whorish Mother, and they that were of her, were base begotten, and Bastardly Children, and she neither is, nor ever was truly married, Joyned, or United unto* Jesus Christ *in that Espousal Band, which his True Churches are, and ought to be, but is one of* Anti-christs National Whorish Churches, *and Cities spoken of* Revel. 16. 19, &c. *The Church of* England *is* False *and* Anti-christian; *and as she is a* False *and* Anti-christian Church, *she shall never make* True Officers *and* Ministers of Jesus Christ------*As* Jannes *and* Jambres, *withstood* Moses, *so do these Men also Resist the* Truth. Lilburn *Cited by* Bastwick.

Indep. *&c.* p. 315. [*Yea, when they write most mildly against the* Presbyterians, *they call them Lyons, Bears, Wolves, Tygers,* Baals Priests, *The Limbs of* Anti-christ, *the* Anti-christian Brood, *the* Devils Ministers, *Presbyterants.* Ibid. p. 316.]

P. (19) The *Independents* are taken up in Biting and Devouring one another; in Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, &c. *Bastwick's Indep. not Gods Ord.* p. 330.

I. (20) *I Challenge our Brother for taking Christs name in vain, when instead of finding Christ set upon his Throne in their Congregations, we find there no more then an Image, such as* Michael *had made up instead of King* David; *or as those that in Mockery made of Christ a Pageant King, Stripping him, and putting on him a Scarlet Robe, and on his head a Crown of Thorns, and in his hand a Reed; Saluting him with* Hail King of the Jews. Burton *cited by* Bastwick. Independency not Gods Ordinance. *P.* 312.

P. (21) I here present ye with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and practises of the Sectaries of this Time; Broached and Acted within these Four last Years in *England:* And that in your Quarters; and in places under your Government and *P*ower, for which I tremble to think lest the whole Kingdom should be in Gods Black Bill. *Edwards Gangren.* 1646. *Ep. Ded. to the Lords and Commons.*

I. (22) *This whole* Postscript (*of* Bastwick) *is a very* Cento, *and* farrago, *or* hodge-podge *of Invectives, Sarcasms, Scurrilous Scoffs, Incendiary Incentives to stir up the State, and all sorts of People, to root out, and cut off all those that are of the* Independent *way, as they call it.* Burtons Brief answer to Bastwick. *P*ostscript.

P. (23) Oh the Faithfulness, Dutifulness, *P*atience, Long-Suffering, Forbearance of the *Presbyterians!* Their Dutifulness and *P*atience in waiting upon the *P*arliament; their Faithfulness in not abating in their zeal and Respects to them; Oh their Love, Kindness and Tenderness to the *Independents*, yea to other Sectaries also, who have had something of Christ, and Grace in them; and have not fal'n into Errors, and Blasphemies, rasing their

their foundations. But now on the *other* hand; the Sectaries, (though a Contemptible number, and not to be named at the ſame time with the *Presbyterians)* have not waited upon the Parliament and Aſſembly, for the Reformation, but Preach'd againſt it, and ſtir'd up the People to Embody themſelves, and to Joyn in Church-Fellowſhip, gathering Churches, ſetting up *Independent* Government; Re-baptizing; and Dipping many hundreds, *&c. Edwards Diſcovery, P.* 51.

I. (24) *Such an Oracle of Infallibility, and ſuch a Supremacy as no* True-bred-Engliſh-Chriſtian *can Interpret for other then* Anti-Chriſtian Tyranny; *And all under the name of a* Chriſtian-Presbyterian Church-Government. Burtons Conformities Deformity. *P.*21.

P. (25) Ambitious, Proud, Covetous men-----Libertines and Looſe Perſons, who have a Deſire to live in Pleaſures and Enjoy their Luſt, and to be under no Government, they are Fierce and Earneſt for *Independency*, and againſt *Presbytery*. All wanton-witted, Unſtable, Erroneous Spirits of all Sorts; all Heretiques, and Sectaries, Strike in with *Independency*, and plead they are *Independents*. *Edwards Further Diſcovery*. P. 185.

I. (26) *Their Ordinary Councels (the* Presbyterians) *drive at two Main things (yet both reduc'd to One Head, to wit,* Tyranny) *The one,* Tyranny *over our* Bodies, Eſtates, Free-holds, Liberties, Laws, *and* Birthrights *of all* Engliſh Free-born Subjects: *The other,* Tyranny *over our* Souls, *and* Conſciences. *Burtons Conformities Deformity. Ep. Ded.* 1646.

P. (27) *Independents* are moſt *Obſtinate Rebels*, both in *Opinion*, and *Practiſes*, and Perfidious Violators of ſuch a Main and Principal Foundation, as will Inevitably Ruinate all other Fundamentals of True Religion, if allow'd unto them. *Colemanſtreet Conclave Viſited. Pref.* 1648. [I ſay and hold that all ſorts of *Independents* among us, (Separating themſelves into their Private Conventicles, and Unwarranted Church-way, as they call it, againſt all Authority and Power of the King and Parliament, the Unqueſtionable Sovereign and Supreme Magiſtracy, ordain'd by God himſelf; and in reſiſting whoſe ordinance, they apparently oppoſe and reſiſt, even the Lord God of Heaven Himſelf; are not by any means to

be admitted or permitted amongſt us, neither is their Separation, or Diviſion from us, to be ſo Extenuated or ſo minced by us, as to give any the leaſt allowance to them. *Ibid.*]

I. (28) *Is* Presbytery, *becauſe* Parochial, Claſſical, Provincial, *leſs* Tyrannical, *then* Epiſcopacy, *becauſe many Rule in that, and in this but One? Or rather not more Tyrannical, becauſe One Tyrant is not ſo much as many together?* Evil *in a* Community, *is ſtronger, and more diffuſive then in* Unity. Saltmarſh's Anſwer to Ley. 1646. *P.* 5.

P. (29) *Korah*, *Dathan*, and *Abiram* roſe up againſt *Moſes* and *Aaron*, as our *Independents* do now adays, againſt the moſt Juſt and Righteous Authority of *P*arliaments, and their *P*ower; in conſtituting under them for their aſſiſtance, in matters of Religion, the *Synods*, or *Aſſembly of Divines* at *Weſtminſter*, Even as the Lord appointed and conſtituted *Aaron* under *Moſes* in Holy things. *Colemanſtreet Conclave*, *Parallel to the Reader.* 1648.

I. (30) *The Idolatrous Heathen ſought to maintain their Idolatrous Religions by the ſame Stratagems, Methods, and Ways, which* the Ord'nance for the *P*reventing of the growing, and ſpreading of Hereſies, *propoſeth for maintaining the Religion of Chriſt.* Modeſt and Humble Queries *P*rinted, London. 1646. p. 2.

P. (31) The Apoſtles, in many *P*laces of their Writings, ſpeaking of Heretiques, and falſe Teachers in their times, and *P*rophe*ſ*ying of thoſe in after times, both the *Popiſh* Faction, and the *Sectarian*, ſpeak of them as Apoſtates, Antichriſts, Falſe *P*rophets, Seducers, Deceivers, Idolaters, Blaſphemers, and their Doctrines, and ways, as Apoſtacy, Idolatry, Blaſphemy, worſhipping of Devils, Seducing, and ſuch like. *Edwards againſt Toleration.* 1647. *P.* 185.

I. (32) In the Latter days, Falſe Chriſts and Falſe *P*rophets ſhall ariſe, ſaying, Loe! *Here is Chriſt, Or Loe! there he is*, &c.--- Wherefore if they ſhall ſay unto you, (*ſee here how our Saviour Ingeminates the Caution as a thing of Serious Conſideration,*) Behold he is in the Deſert; Go not forth; Behold he is in the Secret Cham-

Chambers; (*Mark here alſo how near our Saviour comes to our Sectaries Practices, and* Rebellious Church-ways, *as they call them, now adays: Or he is in* Shops, Barns, *and ſuch like* private Conventicles.) Believe it not. Colemanſtreet Conclave Viſited. *P.* 1. 1648.

P. (33) The Congregational men ſwore to Endeavour *Uniformity*; and yet practice this day, *Multiformity* of Religions, and have put to the ſale the Bloud of many Gallant men in *Scotland*, that ſo they may buy with their lives, *Curſed Liberty of Conſcience.* But will it not be bitterneſs in the End? *Rutherfords Free Diſputation.* 1649. *P.* 256. [We know no ſervice to the State done by theſe men, but that they ſet up with the ſword, all the Blaſphemous and Heretical Sects and Religions, that *Tho. Muncer*, or *John of Leyden* fancy'd contrary to the Oath of God. *Ib.* 259.]

I. (34) *Was there ever any thing done in the Biſhops time, or any thing attempted to be done by this Generation of men, in the day of their Greateſt Intereſt and Power in the Kingdom; of that Bloudy Conſequence to thoſe Godly Perſons, Miniſters, or others, whom they moſt hated, and ſought to cruſh as this Ord'nance,* (to Prevent the Growing and ſpreading of Hereſies, &c.) *if once Eſtabliſh'd, is like to be to far greater numbers, of truly Pious and Conſcientious Men.* Some Modeſt and Humble Queries. *P.* 7.

Notes upon §. 3.

I *Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Conſideration of any Indifferent Reader. Theſe are the People that aſſume to themſelves the* Title *of the* Kings beſt Subjects, *and the* Church of Englands True-Proteſtants; *when yet at the ſame time, they do with their own Lips, and Pens, declare themſelves the Implacable Enemies of* Order, *and of* One another. *They call for* Indulgence contrary to Law, *from thoſe whom they themſelves deſtroy'd for Living & Acting* according *to the Law; and to whom (ſo far from* Mercy) *they never ſhew'd ſo much as* Humanity, *or* Common pity. *They demand a* Comprehenſion *with that Church, which they do Joyntly pronounce to be* Anti-Chriſtian. *They make*

make use of Religion, *and* Tenderness of Conscience, *as their Plea for a* Common Union *with the Church: and yet what is it, but the* same Pretense *of* Religion *and* Conscience, *that Causes all those Mortal Feuds among* themselves? *What* Religion *can be expected from men of these* Outragious Principles? *What* Peace *with so many Implacable* Antipathies, *and* Oppositions? *What* Truth, *from such a* Medly *of Pernitious* Errors? *and what* Trust *can be given to those, that never kept Faith either with God or Man? Nor ever* agreed, *but in order to the Ruine and Confusion of the State? Would they be* United? *ye see 'tis* Dangerous *and* Impossible. Dangerous *in respect of the* Publique; *and* Impossible *among* Themselves; *for they make it no less then Matter of* Damnation, *to* Suffer one Another. *Now according to these* Practices, *and* Positions, *let the World Judge of the* Design.

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§. 4. *The Dissenters Behaviour toward the Government; and first, the Clergy.*

(1) PErnicious Deceivers, Presumptuous Shepherds, *Baalamites*, Blazing-Stars, Glosing Hypocrites with God, Fasting-Pharisaical Preachers, Miserable Guides, Counterfeit False-Prophets, Sycophants, Trencher-Priests, Conscience-Brokers, Dangerous and Pestilent Seducers, Sectary-Precise Preachers, Trecherous Watchmen, Sworn Soldiers of Anti-Christ, *&c. Barrow and Greenwood.* Cited in *Bancrofts Survey of Holy Discipline*, p. 355.

(2) This new Parcel of *Mockery*, and *Jesuited Popery*, as bad as any in the *Mass-book* [i.e. *A Collection of Prayers and Thanksgivings used in his Majesties Chappel*, &c. *and publish'd by his Majesties Command.* 1644.]

(3) Croaking Frogs (*Clergy*) that crept into the Kings Chambers, who are known by the Gutter whence they came, out of the Dragon, out of the mouth of the Beast and the False-prophet. They are the Spirits of Devils, who go forth unto the Kings of the Earth to gather them to Battle, *&c.* The Frogs Heads are like their Caps [*Quadrata Ranarum Capita.*] Here is work for the Parliament,

Parliament, that the King may have no more Croakers in his Chambers. *Wilſon to the Commons, Sep.* 1642.

(4) A Stinking Heap of Atheiſtical and Roman-Rubbiſh, a Rotten Rabble of Slanderous Prieſts and Spurious Baſtard ſons of *Belial*, who by their Affected Ignorance, and Lazineſs, their Falſe Doctrines, and Idolatrous & Superſtitious Practiſes, in Gods worſhip; by their moſt Abominable Evil Lives and Converſations, had, like *Hophni* and *Phinehas*, made the Lords Ordinances to be even abhor'd by the people. *Vicars Jehovæ Jireh.* p. 88. 1644.

(5) Who among us 7. years ago Imagin'd that this Land ſhould be healed of the two Great *Plague-Sores* of this Land; viz. The *Common-Prayer-Book* and *Epiſcopacy*; of the leſſer Scabs, of *Deans*, and *Prebends*, *Chancellors*, *Arch-Deacons*, *Queriſters*, *Promoters*, &c. Together with the Spiritual Courts, and all the Trumpery of their Superſtitious Ceremonies. *Loves Sermon at Uxbridg Jan.* 30. 1644. p. 29.

(6) If Juſtice be at a ſtand, and cannot take hold of Living Delinquents, to keep the *Ax* from ruſt, Let Juſtice be Executed upon Liveleſs Delinquents. Are there no Altars, no High-places, no Crucifixes? &c. *Greenhill to the Commons. Ap.* 26. 1643. p. 37.

(7) Throw away the Rubbiſh, out with the Lords Enemies, and the Lands; Vex the *Midianites*; Aboliſh the *Amalekites*, elſe they will vex you with their Wiles, as they have done heretofore. Let *Popery* find no favour, becauſe it is *Treaſonable*; *Prelacy* as little, becauſe it is *Tyrannical*: but Eſtabliſh God, his Truth, and ways. *Coleman to the Commons. Au.* 30. 1643. p. 64.

(8) God was weary of our New-Moons and Sabbaths, and the Calling of our Aſſemblies! He could not ſmell in our Common Feaſts; our Sacrifices were an Abomination to him, through the Noiſomneſs of thoſe Corruptions which *Hophni* and *Phinehas* (Superſtitious and wicked men in the Prieſthood) mingled with them. *Strickland, No.* 1644. p. 33.

(9) The Hierarchy is become a Fretting *Gangreen*, and Spreding Leproſy, an Inſupportable Tyranny; Up with it, Up with it

it to the Bottom, Root and Branch, Hip and Thigh; Deſtroy theſe *Amalekites*, and let there *P*lace be no more found. *Coleman to the Par. Au.* 30. 1643. *P.* 39.

(10) Our *C*athedrals are in a Great part of late become the Neſt of Idle Drones, and the Rooſting *P*lace of Superſtitious Formalities. *Coleman to the Commons, Au.* 30. 1643. *P.* 39.

(11) How was this Honourable and Famous *C*ity of *London* furniſh'd? Even juſt as *Jeroboam* furniſh'd *Bethel*, with the Idleſt, the moſt Superſtitious of all the reſt. *Id. Ibid.*

(12) An *Ungodly Generation that weep with a Loud Voice, and Complain their Gods are gone*; their *God Epiſcopacy*, their *God Liturgy*, the *Organ*, and the *Surplice*, the *Croſs*, &c. *Stanton to the Commons, Ap.* 24. 1644. *Epiſtle.*

(13) Our Religion and Liberties are ſetled by the Laws of the Land, not ſo *Iſraels* in *Egypt*. And therefore the Anti-*C*hriſtian *P*arty, in their attempts to wreſt them from us, are more Unjuſt and cruel, then of Old was *Egypt*. *Ibid. P.* 5.

(14) How many Dumb Devils are now caſting out of many *P*ariſhes in the Land? *Bond to the Commons, Mar.* 27. 1644. *P.* 44.

(15) What had we got if the *P*relatical *P*arty had been ſet up? What could we have Expected from them, but ſuperſtitions, Innovations, Illegalities, Bondage of our Eſtates, Liberties and *C*onſciences? *Burroughs to the Commons. Sep.* 7. 1641. *P.* 40.

(16) I profeſs that I cannot Expect a *C*ompleat deliverance from theſe and other like Oppreſſions, but by the Extirpation of the Frame [of *Prelatical Government*] *Aſh to the Commons. Mar.* 30. 1642. *P.* 61.

(17) *The Violence that is done to me, and my Fleſh, be upon thee* O Papacy, ſhall the Inhabitants of *Ireland* ſay: And *my Bloud upon Thee O P*relacy, ſhall *England* ſay. *Newcomen to the Commons, Nov.* 5. 1642. *P.* 38.

(18)

(18) Prophane Sons of *Belial*, (the *C*lergy) who like *Ely*'s Sons made the People *Abhor the Offering of the Lord*. *Love*, *Jan.* 30. 1644. p.18. The two *Plague-Sores*, *Epiſcopacy*, & *Common-Prayer-Book*. p.22. *Epiſcopacy*, *Jure Diabolico*, p.28.

(19) The *C*hurch *C*ommitted to Perſons Illiterate and Inſufficient; Dumb Dogs----- Men ſwallowed up with wine and ſtrong Drink, whoſe Tables are full of Vomit and Filthineſs, Whoremongers and Adulterers, who as fed Horſes neigh after their Neighbours wives----Prieſts of *Baal*, *Bacchus*, and *Priapus*, Sons of *Belial*, &c. *Whites firſt Century*. *Epiſtle to the Reader*.

(20) Of all the Nations that have Renounc'd the Whore of *Rome*, there is none in the world ſo far out of Square as *England*, in retaining the *Popiſh Hierarchy*. *Epiſt. before the Demonſt*.

(21) The *Engliſh Prelacy* is the Product of proud Ambition, and Arrogancy, and *C*ontrary to the Expreſs *C*ommand of *C*hriſt. *Baxter's* 5. *Diſputations*, p. 45.

(22) *Biſhops* are Thorns and Thiſtles, and the Military Inſtruments of the Devil. *Baxter's Concord*. p.122.

(23) *Prelacy* is a Government which Gratifieth the Devil and wicked men. 5. *Diſputations*. p. 36. *C*ontrary to the word of God, and Apoſtolical Inſtitution. *Ibid*. p. 51. Againſt the will of *C*hriſt, and the welfare of the *C*hurches. *Ibid*. *Pref*. 16.

(24) Your *C*hurches bear with Drunkards, Whoremongers, Railers, Open Scorners at Godlineſs, 5. *Diſputations*, p. 37. The moſt Ungodly of the Land are the forwardeſt for your ways. You may have almoſt all the Drunkards, Blaſphemers, and Ignorant haters of Godlineſs in the *C*ountry to Vote for ye. 5. *Diſp*. *Pref*. p. 17. to the Adherers to Prelacy.

(25) What is this *Prelacy?* A meer *Anti-Chriſtian Encroachment* upon the Inheritance of *C*hriſt. *D. Owen. Thanksgiving Sermon Oct*. 24. 1651. p. 5.

(26) They *(the Epiſcopal Clergy)* are as zealous for *C*roſſes and Surplices, *P*roceſſions, and *P*erambulations, reading a Goſpel at a *C*roſs-way, the Obſervation of Holy-days, the Repeating of the Litany, or the like Forms in the *Common-Prayer*, the Bow-

ing at the Name of the word *Jeſus*, (while they Reject his Worſhip) the Receiving of the Sacrament, when they have no *R*ight to it, and that upon their Knees, as if they were more *R*everent and Devout then the true Laborious Servants of Chriſt; with a Multitude of things which are only the Traditions of their Fathers; I ſay they are as zealous for theſe, as if Eternal Life Conſiſted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God Commands them, there they are as backward to it; yea as much againſt it, as if they were the Commands of the Devil himſelf. And for the Diſcipline of Chriſt, though all parts of the World have much oppoſed it, yet where hath it been ſo fiercely and powerfully reſiſted? The Lord Grant that this Harden'd, wilful, Malitious Nation fall not under that Heavy Doom, *Luke* 19. 27. *But thoſe mine Enemies which would not that I ſhould reign over them, bring them hither and Slay them before me.* Baxter's Saints Reſt. part 3. p. 91.

(27) If the *P*arliament ſhould hereafter ſee a Convenience in *Prelacy* for this Kingdom, were not this Oath then *P*rejudicial either to the *P*arliaments Liberty or the Kingdoms felicity? This Objection ſuppoſes that the moſt Wicked Anti-Chriſtian Government may be a Lawful Government in *P*oint of Conſcience. *Coleman at St. Margarets Weſtminſter upon Entring into the Covenant, Sep.* 29. 1643. p. 37.

(28) Who cannot witneſs the Superſtitious abuſe of *Englands Liturgy*? *Superſtitious*, ſay I? nay, *Idolatrous*; What was by the *Smectymnuan Epiſcopo-Maſtix* alledg'd of the Liturgy twenty year ago, I doubt is verify'd of it ſtill. *Jerubbaal Redivivus*, p. 22. 1663.

(29) The Church of *England* Evidently Declare themſelves Limbs of *Anti-Chriſt*; Therefore there is no Communion to be kept with ſuch in their *P*ublique worſhip. *Vindiciæ Cultus Evangelici.* 1668. p. 39.

(30) The Miniſtry of the Church of *England* is Falſe, Superſtitious, and Idolatrous; therefore it is Unlawful for the *P*eople of God to Joyn in it. *Ibid.* p. 42. [The *P*erſons *P*erforming the *P*ublique worſhip in the Church of *England*, are no Officers appointed by

by Chriſt; but an *Anti-Chriſtian Miniſtry*, ſuch as Deſign'd the Ruine of Godlineſs, and Idolaters. *Ibid.*]

(31) I mean to make the Godly Reader ſee the diſtreſs and Danger we were Plunged in by the Nefarious Plots of *Jeſuitical Prieſts* and *Perfidious Prelates*; for I may moſt juſtly link them together, like *Simeon* and *Levi*, brothers in Iniquity, Combining, and Complotting to reduce us to the accurſed *Romiſh Religion*. *Vicars Jehovah Jireh*. p. 6.

(32) How comes it to paſs, that in *England* there is ſuch Encreaſe of Popery, Superſtition, *Arminianiſm*, and Prophaneneſs, more then in other Reformed Churches? Doth not the Root of theſe Diſorders proceed from the Biſhops, and their Adherents, being forced to hold Correſpondency with *Rome*, to uphold their Greatneſs, and their Courts and Canons, wherein they Symbolize with *Rome?* and whether it be not to be feared, that they will rather conſent to the bringing in of Popery, for the Upholding of their Dignities, then part with their Dignities for the Upholding of Religion? *Smectymnuus*, p. 66.

(33) The Prelates Late Canons and Oath purpoſely contrived for the perpetuating of their Hierarchy, and their other Treacherous Endeavours againſt the State, joyning with the Papiſts, and with them labouring to bring all into Confuſion, hath helped thus far toward the taking them away Root and Branch. *Marſhall to the Commons*, *June* 15. 1643. p. 19. [The *Roman* Emperors waſted the Saints in Ten ſeveral Perſecutions; but all theſe were nothing in Compariſon of this Deſtroyer, all their loins not ſo heavy as the little finger of *Anti-Chriſt*, *Ibid.* p. 25.]

(34) We may anſwer all Queries about the Reign of Chriſt thus, the Blind begin to have their Eyes Unſeal'd, the Lame do walk at Liberty, Proud ones are abas'd, the Mighty ones are put from their Seats, Errors Diſcountenanc'd, Truths Enquir'd after, Ceremonies and Superſtitions are caſt out, Monuments of Popery and Paganiſm caſt down. *Caryl to the Commons*, *April* 23. 1644. p. 35.

(35) Never were there Groſſer Idols in *Rome* then thoſe things, as they were uſed by ſome, and what is abus'd by Superſtition;

ought not to be retain'd. *Sedgwick.* Jan. 16. 1643. p. 33.

(36) Such a Generation of men there were amongſt us that by Compliances with Idols and Idolatry went about to Drive God away, and what Conſiſtence can there be between the *Ark* and *Dagon*, between God and Idols. *Strickland*, No. 5. 1644. p. 32.

(37) 'Tis now more then manifeſt that *Rome* and Hell had long ſince taken Councel; by working to Extirpate all Proteſtant Religion; as for Diſſolving our Laws, the Introducing Arbitrary Government, it was but a deſign on the bie to Cajole, and Hire the Court to their Party. *Ward*, Deut. 33. 16. p. 16.

(38) *Iſrael* will not be cured without a Full and Total Extirpation of all the accurſed things and Perſons alſo. *Faircloth* on *Joſh.* 7. 25. p. 25.

(39) Theſe Eccleſiaſtical Offices, Ceremonies, and Diſcipline, are ſet up by the *Pope*, and are an Appendix or Tayl of Anti-chriſt. Dr. *Holmes* on 2 *Pet.* 3. *v.* 13. 1641. p. 33.

(40) They are Butchers and Horſe-Leeches; Theſe Dragons Tyranny, and Bloud-Thirſty Proceedings are Inexcuſable. *Ha'ye any. P.* 28. *and Martins Proteſtat.*

(41) Epiſcopacy muſt not be Moderated nor Reſerved; but preſently and wholly taken away. *Anſwer to London-Petition*, fol. 33.

(42) The Church Miniſtry, and worſhip in *England*, are all Anti-Chriſtian, from which, all Gods People are in Duty and Conſcience bound to ſeparate themſelves. *Eight Propoſitions.*

(43) The Biſhops muſt be utterly Extirpated, no leſs then the *Romans* Rooted out the very name of *Tarquins*, for the Tyranny they had Exercis'd. A Wind to Fan or Cleanſe will not ſerve their turn; but it muſt be a Full mighty Wind to root up, and carry away the very foundation of their being. *Sions Plea, and Chriſt on his Throne.*

(44) Strike

(44) Strike neither at great nor small; but at these Troubles of *Israel*. Smite that *Hazael* in the Fifth Rib; yea, if Father or Mother stand in the way, away with them, Down with the Colours of the Dragon, Advance the Standard of Christ. *Sions Plea.* p. 240. and 200.

Notes upon §. 4.

YOu *have here the Spirit of the* Godly Party, *and the* False-True-Protestants, *set forth in their own words: and in such Terms too, as* Paganism *it self would Blush at. There never was any Design Manag'd with so little regard to the Rules of* Government, *or the Measures of* Charity; Truth, Good Manners; *or (in One word) of* Humane Society. *Never any* Order *of Men certainly, Never any* Constitution, *treated at that Scurrilous, Barbarous, Scandalous, and Malicious Rate. And yet all this while, these Sanguinary, and Violent Incendiaries are Juggled, and Impos'd upon the Multitude, as the only Men to Reform our Manners, and Advance the Purity of the Gospel. Let but the Reader now Compare this* Ribaldry *with the Language of the* Holy-Ghost; *This* Reviling of Dignities *with the* Practices, *and* Precepts *of* Christ *and his* Apostles; *This Uncharitable* Censoriousness, *with that Caution of our Saviours,* Judge not, that ye be not Judged; *This Cruelty of* Rigour, *and* Persecution *with the Dictate of* Christian forbearance; *The* ways and Consciences *of our* New-Gospel Professors *with those of* former *times; and He will easily resolve himself whether these Methods, & Motions be from* Heaven, *or* Hell; *and how far, even in the point of* ordinary Prudence, *as well as of* Christian Piety, *we may safely deliver our selves up to the Conduct of these* Guides; *whose* Example, *as well as* Doctrine *runs directly* Counter *to that which has been transmitted unto us by our Saviour* Jesus Christ. *It will not need any* Artifice, *or* Flourish *to render these Impious Extravagances odious to any man that shall duly Consider them; for they carry their* Shame, *and their* Condemnation *in their* Foreheads.

§. 5.

§. 5. *The Diſſenters Behaviour toward the Civil Government.*

(1) WHat *Junto*'s of Hell have been found out? what Plots Diſcover'd; what Cabinets of Letters Detected; what Actions Deſcribed; what Hearts anatomiz'd? Popery, Prerogative, Proteſtations, Plotters, Prelates, all come to light, and found Deſperate, and Deviliſh. *Lightfoot to the Commons. Au.* 26. 1645. p. 17.

(2) The ſame Spirit that Actuated *Cain* to Kill his Brother *Abel*; Actuated the *Phariſees* to kill the *Servants*, the *Sons* of *God*; the ſame hath Actuated theſe men to kill the *Saints*. They all walk by the ſame Bloudy Principles: They have the ſame Enraged Spirit: with the ſame Helliſh Rage; Rage which reacheth up to Heaven, by which they have ſhed *any* of the Bloud of the Saints, they would have ſhed *all*; If all the Bloud that was ſhed from *Abel* to this time, did run in the Veins of any one Child of God, they would open that Vein, and let out that Bloud, and Spill it as water upon the Ground. *Caligula*'s Bloudy wiſh is in all their Hearts; *Oh that all the Saints and Servants of God had but one Head, that with One Blow I might ſtrike it off. Heyrick to the Commons, May* 27. 1646. *P.* 23.

(3) What ſhall we think of that *Legion (of Devils*, I had almoſt call'd them) who now poſſeſs the Land; and after the manner of *Devils indeed*, ſeek all to rent and tear it in pieces? I mean that *Colluvies*, that heap, or gathering together of the Scum and Droſs, and Garbage of the Land; That moſt accurſed Confederacy, made up of *Gebal* and *Ammon*, and *Amalek*, *Philiſtins*, with the Inhabitants of *Tyre*, of *Jeſuits*, and *Papiſts*, and *Atheiſts*; of Schiſmatical and Infamous Perſons in all kinds; with that Bloudy and Butcherly Generation, commonly known by the name of *Cavaliers*. *Jo. Goodwins Anti-Cavalieriſm.* p. 2.

(4) *Qu.*

(4) Qu. *What is your Name?* *An.* Cavalier. *Qu.* Who gave you that name? *An.* My Seducers and deceivers in my Innocency, wherein I was made a Member of the Church of *Rome*, and conſequently a Limb of *Anti-Chriſt*, an Enemy to all Godlineſs, a Child of the *Devil*, and an Inheritor of the *Kingdom of Darkneſs*, amongſt the Infernal Spirits that Rule in the Air of this Terreſtrial Globe. *Watſons Cavaliers Catechiſm.* 1643. p. 25.

(5) To Call a man *Defender of the Faith*, who is a *Perſecutor* of it: To call a Prophane Tyrant, *Gracious*; O what Abominable Falſity and Flattery is this? To call Wicked, Perjur'd, Prophane, *Dukes*, or Bloudy-minded *Popiſh Arch-Biſhops*, your *Grace*; what is it leſs then *Blaſphemy*? it were Fitter to call them your *Vice*, then your *Grace*. *Mene Tekel*, p. 60.

(6) There is very little Difference between *Devils* and *Wicked men*. I may ſay without breach of Charity, *Devils Incarnate* are made Subject this day; and their Subjections the Subject of this days rejoycing. *Caryl* on *Luke* 10. 20. p. 22.

(7) This is the Curſe of God on that Party; Notwithſtanding God ſets himſelf againſt them, yet they will not come in and Repent, for God takes no pleaſure in them to give them Repentance. *Burroughs* on *Iſay* 66. 10. p. 58, 59.

(8) If the Retinue of *Jim* and *Ojim* about his Majeſties Perſon, Thoſe *Hairy Apoſtates* from Humanity it ſelf, be in the Biſhops Judgment, the ſervice of God; well may he ſay that *the King ſuffers for the Protection of the Service of God.* Or if the Ruine or Deſtruction of the *Lamb* by thoſe walking Sacks of Bloud, the *Cavaliers*, be the *Preſervation of our Laws from Corrupt Interpretation*, It is ſomewhat a Tolerable Conjecture to think the King may ſuffer by it. *Os Oſſorianum*, *Jo. Goodwin.* p. 21.

(9) The *Cavaliers Catechiſm:* Or the *Reformed Proteſtant*, Catechiſing the *Anti-Chriſtian Papiſts*, *Malignants*, *Incendiaries*, and other ill-Affected Perſons under the name of *CAVALIERS.*

(10) I

(10) I went (ſaith he [*The King*] of his going to the Houſe of *Commons*) attended with ſome Gentlemen; Gentlemen indeed; the ragged Infantry of Stews and Brothels; the Spawn and Shipwrack of Taverns and Dicing-Houſes. *Iconoclaſtes.* p. 25.

A Prayer for the Preſervation of his Majeſties Perſon, &c.

Prieſt.	Right Reſponds.
(11) O Lord Guard the *Per*-ſon of thy Servant the King.	*From* Jeſuits, *Papiſts*, Iriſh Rebels, *and* Evil *Councellors about him.*
People.	Reſp.
Who putteth his Truſt in thee.	*Not we hope in the Arm of Fleſh*, as Cavaliers, Delinquents, *and Such Enemies to the Kingdom.*
Prieſt.	Reſp.
Send him and his Armies help from thy holy *Place.*	*Not from* Denmark, Belgia, France, Spain, *and* Ireland.
People.	Reſp.
And evermore mightily defend them.	*From the Inſinuations of Incendiaries & other Promoters of this War.*
Prieſt.	Reſp.
Confound the Deſigns of all thoſe that are riſen up againſt him.	*To withdraw him from his Parliament, and the Protection of his beſt Subjects.*
People.	Reſp.
And let not their *Rebellious* Wickedneſs approach near to hurt him.	*Nor any more to Rob, Spoil, and Kill the Poor People of this Nation.*
Prieſt.	Reſp.
Oh Lord hear our *Prayer.*	*That our King may ſpeedily return home from deſtructive Miſleaders.*
People.	Reſp.
And let our *Cry* come unto thee.	*And the Cry of thy Peoples blood, in* Ireland, *and* England.

Cavaliers New Common-Prayer-Book Unclaſp'd. p. 3.

(12)

(12) The Wofull Miſcarriages of the King himſelf, which we cannot but acknowledge to be Many and very Great in his Government, that have Coſt the Kingdom ſo Dear, and caſt him down from his Excellency into a horrid Pit of Miſery, almoſt beyond Example, *&c.* [*Vindication of the* 59 London *Miniſters*, p. 6. 7.]

(13) The Kings Letters, full indeed of much Evil, and Demonſtration of no Change of Heart, from his former Bloudy, Cruel Unkingly Practices, of the Ruin of himſelf and his Kingdom, as much as in him lay. [*Vicar's Chron.* p. 43.]

(14) All Good Conſciences ſhall Condemn that Courſe: It ſhall be Eaſier for *Sodom* and *Gomorrah* in the day of Judgment, than for ſuch a Court. [*Admonition to the Parliament.* p. 3.]

Notes upon Sect. 5.

THIS Section is of the ſame Spirit with the former, and onely a Malevolent Continuation of the ſame Deſign, for the overturning of the Government; by Rendring the King, his Majeſties Miniſters, and his Friends, and the whole Frame of the Civil State, Deſpicable, and as Odious as the other did the Biſhops and the Clergy. What a Rabble of Bug-words have we here hudled together in the First Paragraph? (Num. 1.) *What a Diabolical, and Uncharitable Judgment pronounced upon the whole Party of the King?* (2 and 3.) *What an irreverent Mockery upon the* Catechiſm *of the Church?* (4) *What can be more Inſolent toward the Perſon of our Sovereign?* (5) *How Rude, and how Un-Chriſtian is the Character pronounced upon the Cavaliers?* From 6 to 11) *And then ſee the Turning of his late Majeſties* Devotions, *in his diſtreſs into* Droll *and* Buffon, (11) *The lewd Reproaches caſt upon that Pious Prince in the depth of his Afflictions, by the* London Miniſters, *even in their Pretended Service to him,* (12) *The Clamorous Outrage of* Vicar's *Revilings:* (13) *And the* Parliament *as ill treated by others of the ſame Stamp, as theſe People treated the* King.

§ 6. *The* Presbyterians *Opinion of the* Covenant.

(1) THE *Covenant* was the Parliament Sword and Buckler; for when the Cavaliers ſhall ſee ye come Armed with the *Covenant*, they will *Run*, *Run*, *Run* from the Preſence of the Lord of Hoſts. [*Coleman's Exhortation-Sermon to the Commons.*]

(2) As God did ſwear for the Salvation of men, and of Kingdoms; ſo Kingdoms muſt now ſwear for the preſervation and Salvation of Kingdoms; to Eſtabliſh our Saviour *Jeſus Chriſt* in *England*. [Nye *upon the Covenant.*]

(3) We Know (O Lord) that *Abraham* made a *Covenant*; and *Moſes* and *David* made a *Covenant*; and our *Saviour* made a *Covenant*; but *Thy PARLIAMENTS Covenant* is the Greateſt of *All Covenants*. [*A Lay-Preacher at* Banbury *in his Prayer.*]

(4) Look upon your *Covenant*, I beſeech you, and doe Juſtice upon *Delinquents* Impartially, and without Reſpect of Perſons. [Palmer *to the Commons*, *Aug.* 13. 1644. *p.* 48.]

(5) None but an Atheiſt, Papiſt, Oppreſſor, Rebel, or the Guilty Deſperate Cavaliers, and Light and empty Men can Refuſe the *Covenant*. [*Coleman*, *Sept.* 17. 1643. *p.* 23.]

(6) This Deſpiſed Covenant ſhall Ruin Malignants, Sectaries and Atheiſts: Yet a Little while, and behold he cometh, and walketh in the greatneſs of his ſtrength, and his Garments Dyed with Bloud. O, for the Sad and Terrible day of the Lord upon *England*; their Ships of *Tharſhiſh*; their Fenced Cities, *&c.* Becauſe of a *Broken Covenant*. [*Rutherford's Letters*, *p.* 555.]

(7) I think it my laſt Duty to Enter a Proteſtation in Heaven, before the Righteous Judge, againſt the Practical and Legal Breach of *Covenant*, and All Oaths impos'd on the Conſciences of the Lord's People, and All Popiſh, Superſtitious Mandates of men. [*Ruth. Lett. p.* 575.]

(8) In

(8) In the *League and Covenant*, that have been ſo Solemnly and Publickly ſworn, and Renewed by this Kingdom, the Duty of Defending, and preſerving the King's Majeſty's Perſon, and Authority is Joyned with, and *Subordinate* to the Duty of *Perſevering and Defending the True Religion and Liberties of the Kingdoms*, [Gilleſpy's *Uſefull Caſes of Conſcience*. page 55, 56.]

(9) Look upon the *Covenant* to which we have lift up our Hands. I Tremble when I Read it. We *Covenanted*, not onely againſt *Prelacy*, but *Popery*; not onely *Hierarchy*, but *Hereſie*; not onely *Sin* but *Schiſm*. [Watſon *to the Commons*, Decemb. 27. 1649.]

(10) Will not theſe Abjurers of the *Covenant*, of all others, be the very Chief of Sinners, whilſt they become Guilty of no leſs than the very Sin againſt the *Holy Ghoſt*? Or at leaſt border as near to it as poſſibly may be? *O amazing Vengeance!* Oh moſt dreadfull of all *Judicial* Strokes that can fall upon the *Reprobate* minds of men! May not the *Diſmal Doom* of *Francis Spira* be here remembred? and *Solomons Back-ſlider in Heart, who ſhall be fill'd with his own ways?* Prov. 14. 14. Though to commit Murther upon the High-way, and to doe it *Deliberately*, and in *Cool Bloud* too, be a *moſt Horrid* Crime againſt the *very Light* of Nature, and againſt the Second Table; yet how ſhort doth it come of *This*; the higheſt of all Crimes imaginable; A Crime that murthers *Conſcience!* that murthers *Souls!* that murthers *Religion* it ſelf! a Crime againſt the *Firſt Table!* moſt immediately againſt the Sovereign *God!* and the greateſt of that nature, that men can be guilty of. [*Three Mens Speeches*, page 6.]

(11) Q. Whether ſeeing the *Covenant* was made to God Almighty; All Perſons by the *Covenant* were not bound to bring Delinquents to Puniſhment; And whether the Long Parliament did not Declare the late King to be a Delinquent, let God and the World judge? [The *Valley of Achor*, 1660. *Q.* 16.]

(12) I do Solemnly declare, as a dying man, who dare not diſſemble; that as I thought, and ſtill aver that the Erecting of this *Abjured Prelacy* is the cauſe of much of the Sin in the Land, and of all the Sufferings of the Lords People: So I had no worſe Deſign, than the Reſtoring, of the work of Reformation according to the *Covenant*; and more particularly, the Extirpation of *Prelacy*, &c. [*Napthali. The Teſtimony of* Alexander Robertſon, *page* 229.]

(13) Oh might this Privilege be offered to the Apoſtate Angels, which kept not the *Covenant* of their Creation, nor conſequently their firſt Eſtate, and to the reſt of the Damned Souls in Hell: Would God ſend an Angel from Heaven to Preach unto them a *Second Covenant*, upon the laying hold whereon, and cloſing wherewith, they might be received into Grace and Favour: How would thoſe poor Damned Spirits beſtir themſelves! What ratling of their Red hot Chains! What ſhaking of their Fiery Locks! In a Word; What an uproar of Joy would there be in *Hell*, upon ſuch Glad Tydings! [Caſe's *Quarrel of the Covenant*. Dec. 1643. *pag.* 60.]

(14) There is much ſin in making a *Covenant* on ſinfull Grounds, and there is more ſin in keeping it; but when the Preſervation of *True Religion*, and the Vindication of *Juſt Liberties*, meet in the Ground-work, ye may *Swear* and not *Repent*; yea, if ye Swear ye muſt not Repent. [Caryl, *Oct.* 6. 1643. *pag.* 16.]

(15) Let them firſt ſhave their Heads, and pair their Nails, as the ſtrange Virgin of Old was commanded to doe, and ſo let them enter into that Sacred and Dreadfull *Covenant*. [Bond *to the Commons on* Iſa. 25. 9. *Oct.* 6. 1643. *page* 37.]

Notes upon Sect. 6.

IT *is but ſuitable that the* Blaſphemy, Hereſie, *and* Sedition *that went to the* Framing *of this Oath of Conſpiracy, ſhould be followed with an anſwerable meaſure of Wickedneſs, in the* Promoting of it, *and in the* Execution: *whereof you have here Three Notorious Inſtances*, Num. 1, 2, 3.) *And a Clauſe that draws Bloud upon the King himſelf*, (4) *A Brand upon all the Refuſers of it*, (5.) *And another Sanguinary Clauſe*, (6) *A Proteſtation againſt Sovereign Authority*, (7.) *And a* Jeſuitical *Expoſition of the meaning of it*, (8. 9.) *The Breach of it, no leſs than a* Sin againſt the Holy Ghoſt, (10.) *And the Murther of the late King Juſtifi'd, upon the* Obligation *of it*, (11) *The Malice of the Confederacy own'd at the laſt Gaſp*, (12) *A moſt Impious and phantaſtical Exaggeration of the Bleſſed Privileges of that Brand*, (13.) *The Cheat*, (14) *And a Popiſh Alluſion to the pretended Solemnity and Sacredneſs of it.*

(15) *So*

(15) *So that upon the main, the* Covenanters *do aſſert,* Firſt, *the* Indiſſolvable Tye *of that* Oath: Secondly, *the* Intent *of it to be the* Diſſolution *of the* Government: *And in the* Third *place, ſo often as ever they move for a* Toleration, *they do as good as deſire the King in plain Terms,* That he will be Graciouſly pleaſed to give them leave to ſerve his Majeſty as they did his Father.

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§ 7. *Diſſenters Liberty of Conſcience.*

(1) THAT there may be a Thorough and Speedy Proceeding againſt Blind Guides and Scandalous Miniſters, by whoſe Wickedneſs People either lack or Loath the Ordinances of the Lord; and Thouſands of Souls periſh, and the removal of the Ark from among us, is (to the trembling of our Hearts) evidently threatned. And that your Wisdoms would find out ſome way to admit into the Miniſtry ſuch Godly and Hopefull men as have prepared themſelves, and are willing thereunto; without which, there will be ſuch a ſcarcity of Able and Faithfull Miniſters, that it will be to little purpoſe to caſt out ſuch as are Unable, Idle, or Scandalous. The Aſſemblies Petition to both Houſes of Parliament, *July* 19. 1643. [Husbands Collections, Part 2. Fol. 251.]

His Highneſs, by the Advice of his Council, doth Publiſh, Declare and Order, that no Perſon or Perſons aforeſaid, do, from and after the Firſt day of January, 1655. keep in their Houſes or Families as Chaplains or School-maſters for the Education of their Children, any Sequeſter'd or Ejected Miniſter, Fellow of a College, or School-Maſter, nor permit any of their Children to be taught by ſuch, upon pein of being proceeded againſt in ſuch ſort as the ſaid Orders do direct in ſuch Caſes. And that no perſon who hath been Sequeſtered or Ejected out of any Benefice, College, or School, for Delinquency, or Scandal, ſhall from and after the Firſt day of January, keep any School, either Publick or Private, nor any Perſon who after that time ſhall be Ejected for the Cauſes aforeſaid.

(3) And

(3) And that no Perſon, who for Delinquency, or Scandal, hath been Sequeſter'd or Ejected, ſhall from and after the Firſt day of January aforeſaid, Preach in any Publick place, or at any Private Meeting of any other Perſons than thoſe of his own Family; nor ſhall adminiſter Baptiſm, or the Lords Supper, or Marry any Perſons, or uſe the Book of Common Prayer, or the forms of Prayer therein contained, upon the pein that every Perſon ſo offending in any of the Premiſſes, ſhall be proceeded againſt as by the ſaid Order is probided and directed. [*Oliver*'s Declaration, *Nov.* 24. 1655.]

A Confeſſion of Faith to be agreed by your Highneſs, and the Parliament, according to the Rule and Warrant of the Scriptures, to be aſſerted, held forth and recommended to the People of theſe Nations, ſo that this Liberty be not extended to *Popery* or *PRELACY*. [*Humble Petition and Advice.* May 25. 1657.]

Notes on Sect. 7.

NOT to cloy the Reader with Repetitions out of my Firſt Part, upon this Subject; I ſhall paſs over the whole Hiſtory of the Late Perſecution, with this ſhort Note upon it: That as it was levell'd at the Deſtruction both of Church and State, ſo it fell heavieſt upon perſons of Condition, Honeſty, and Letters; as the men moſt ſenſible of the Tyes of Honour and Duty. And I ſhall now content my ſelf with theſe few Inſtances of the Rigour of thoſe times; which methinks might ſtop the mouths of thoſe that cry out ſo loud againſt the Uncompaſſionate Severity of the preſent Age.

What were the Blind Guides, *and* Scandalous Miniſters, *&c.* (Num. 1) *but the* Canonical Clergy, *that were forc'd away from their Livings and their Families, by a Popular Rage and Violence, under the countenance of that* Diabolical Slander? *Neither was the loſs of their Lawfull poſſeſſions, and the Ordinary Comforts of Life ſufficient to Expiate for their Piety, Integrity and Virtue, without their Adverſaries doing as much as in them lay, to* Starve *them too.* (2 and 3) *and this was* the Liberty of Conſcience of thoſe days. *Is it not a Reaſonable Propoſition now,*

now, for thoſe men that gave no Quarter to the Church upon that Revolution; to Mutiny for the ſame Liberty again of Deſtroying it? and for the whole Schiſm that from time to time, by Common Agreement, Excluded the Prelacy; *to Expect that the* Eccleſiaſtical Government *ſhould be now torn to pieces in their favour?*

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§ 1. *The Power of the Kirk.*

IF the Prince, with *Gideon*, *Nadab*, *Abihu*, and *Saul*, will intermeddle with God's Warrant, as She (Q. *Elizabeth*) hath done with matters of Religion, with God's matters, ſhe muſt think it no Injury to be Diſobey'd. [*Souldier of* Berwick *Cited by the Author of an Anſwer to a Factious Libel, Entituled, an Abſtract of ſeveral Acts of Parliament*, &c.]

(2) *Kings* no leſs than the *Reſt*, muſt Obey and Yield to the Juſt Authority of the *Eccleſiaſtical Magiſtrates*. [*Eccleſiaſtical Diſcip.* page 142.]

(3) The Conſiſtory may, and ought to admoniſh the Magiſtrate, which is negligent in puniſhing Vice. [*Danæus. Part* 2. *Iſag. lib* 2. *cap.* 62.] And alſo may upon Knowledge of the Cauſe taken, *Excommunicate*, even the *Chief Magiſtrate*, unto the which he ought to ſubmit himſelf. [*Ibid. cap.* 67]

(4) *Princes* muſt remember to ſubject themſelves to the *Church*, and to ſubmit their *Scepters*, to throw down their *Crowns* before the *Church*; yea, to *Lick the duſt of the Feet of the Church*. [*T. Cartwright*, p. 645.]

(5) Every *Elderſhip* is the *Tribunal Seat* of *Chriſt*. [*Beza de Preſb.* p. 124.]

(6) The Holy Diſcipline ought to be ſet up, and all Princes to ſubmit themſelves under the Yoke of it: What *Prince*, *King*, or *Emperour* ſhall *Diſannul* the ſame; he is to be reputed *God's Enemy*, and to be held unworthy to Reign above his People. [*Knox. Exhort. to* Eng. *pag.* 91. &c.]

(7) Our

(7) Our *Church-Hiſtory* tells, that *Mr. Andrew Melvin*, that Faithfull and Zealous Servant of Chriſt, would not anſwer before the King and the Council for his Alledged Treaſonable Diſcourſe in a Sermon, untill he had Firſt given in a plain and Formal Proteſtation; and the like was done by worthy *Mr. David Blake* upon the like occaſion; and the Proteſtation was Approved, and Signed by a good part of the Church of *Scotland*. 1596. [*Hiſt. Indul.* p. 14.]

(8) The Irreligiouſneſs, Antichriſtianiſm and Exorbitancy of this *Explicatory*, and (as to ſome things) *Ampliatory* Act, and Aſſertion of the *King's Supremacy* in *Church-Affairs* of *Nov.* 16. 1669. this *Supra-Papal Supremacy*. [*Hiſt. Indul.* p. 27.]

(9) The Accepters of the *Indulgence* are Chargeable with *High Treaſon* againſt the *King of Kings, our Lord Jeſus Chriſt*. [*Hiſt. Indul.* p. 86.]

(10 Chriſt breaks and moulds Common-wealths at his Pleaſure. He hath not ſpoke much in his Word, how long they ſhall laſt, or what he intends to doe with them: Only this, That all Kings and Kingdoms that make War againſt the Church ſhall be broken in pieces; and that in the end, All the Kingdoms of the World ſhall be the Kingdoms of our Lord, and his Saints; and they ſhall reign over them. [*Marſhal to the Commons*, June 15. 1643. *p.* 47.]

(11) What was our poſture and Practice, after we had ſo ſtupidly ſtood by, till we ſaw the whole work overturn'd, without offering to Interpoſe effectually to prevent its Ruine, or to fall with it? [*Hiſt. of indulgence, Pref.* 1678. *Speaking of the Action of* Bothwell Bridge.]

(12) The Father having given to *Chriſt all Power*, both in Heaven and in Earth; and the Rule and Regiment of this Kingdom, he hath committed to Monarchies, Ariſtocracies, or Democracies; as the ſeveral Combinations and Aſſociations of the People, ſhall between themſelves think good to Elect and Erect. God leaves People to their own Liberty in this Caſe. [*Caſe on Iſaiah*, 43.4. p. 26.]

(13) They were carrying on a Malignant Intereſt; to wit, The Eſtabliſhing the King in the Exerciſe of his Power in *Scotland*, and the

the Re-inveſting him with the Government in *England*, when he had not yet Abandoned his Former Enmity to the Work and People of God; and the ſecuring of Power in their own hands under him. [*Gilleſpies Uſefull caſe of Conſcience.* p. 66.]

(14) There was a ſin in the Peoples Joyning, becauſe few or none of thoſe who did Joyn, did give any Teſtimony againſt the Magiſtrates Employing of the Malignant Party. [*Ibid.*]

(15) After the Treaty was brought to ſome cloſe, the King did, before his coming to Sea, Receive the Sacrament of the Lord's Supper from one of the *Prelatical Chaplains*, and according to the *Service-Book*, &c. notwithſtanding the Commiſſioners of the *Kirk* did repreſent the Evil thereof to him. [*Gilleſpie's Uſefull Caſe of Conſcience Diſcuſs'd.* p. 56.] Another Exception, *That the King did not think his Father Guilty of Bloud.* [Ibid.]

(16) Was there not Cauſe to Scruple at the taking of this Oath [*of Allegiance*] which would have Imported, 1. A Condemning of the Convention of Eſtates in *Scotland*, 1643. 2. A Condemning of the *Parliaments*, An. 1640, 41, 44, 45, 46, 47, 48. As alſo the *Committees* and *Parliaments* thereafter, *An.* 1649, 1650, 1651. 3. A Condemning of all the *Acts* made by theſe *Parliaments*. 4. A Condemning of all the *Meetings*, *Councils* and *Conventions* of the *Subjects*, at the beginning of the Late work of *Reformation*. 5. A Condemning of the *League* and *Covenant*. 6. A Condemning of *Scotlands* Joyning with and Helping of *England* in the day of their ſtreight, 7. A Condemning of the *Renewing* of the *National Covenant*, 1638, 1639. 8. A Condemning of the *General Aſſembly*, 1638. and ſeveral others thereafter. 9. A Condemning of *Scotlands Riſing* in Arms in their own Defence againſt the *Popiſh*, *Prelatical*, and *Malignant Party*. 10. A Condemning of their ſeizing upon *Forts* and *Caſtles* in their own *Defence* [*An Apologetical Relation of the Sufferings of the* Scotch Miniſters, 1665. *p.* 127, 128.]

(17) We ought to conſider (*the Conditions of the King's Letter of* Indulgence *to the* Kirk, *Jun.* 7. 1669.) what is accounted living *Peaceably*, and *Orderly*, by ſuch as propoſe this Qualification; And that ſure to ſpeak it in the ſmootheſt of Terms, is a *Negative Compliance* with all their *Tyranny*, *Oppreſſion* of Church and Country, *Bloud-ſhed*,

Overturning of the Work of *God*, Eſtabliſhing Iniquity by *Law*, *Perjury*, *Apoſtacy*, Re-eſtabliſhing of *Perjur'd Prelates*, and *Abjured Prelacy*. [*Hiſt. of Indulg.* p. 7.]

(18) We Remarque further, that the Letter ſaith, that *none of theſe Miniſters have any Seditious Diſcourſes or Expreſſions in Pulpit or Elſewhere:* And what is underſtood here by *Seditious Diſcourſes* or *Expreſſions* we cannot be Ignorant; But now what Conſcientious Miniſters can either Tacitly promiſe ſuch a thing, or upon the Higheſt Peril, forbear to Utter ſuch Diſcourſes? Or who can think that any ſuch thing can be yielded unto, who conſidereth what God requireth of Miniſters, in Reference to a Corrupted and Apoſtatized ſtate? And what the weight of the Bloud of Souls is. [*Hiſt. Indul. p.* 11.]

(19) The Unparallel'd Perfidy and Breach of Covenant: The moſt Abominable, Irreligious, Inhumane, and Tyrannical Acts made for Eſtabliſhing of this Wicked Courſe of Defection. [*Hiſt. Indul. p.* 12.]

(20) *Chriſt* and his *Apoſtles* were the Greateſt of *Conventicle-Preachers*, and almoſt Preached no other way, wanting always the Authority of the Supream Magiſtrate, and yet not waiting upon their *Indulgence*. [*Hiſt. Indul. p.* 17.]

(21) They have power to Abrogate and Aboliſh all Statutes and Ordinances concerning Eccleſiaſtical matters that are found Noiſom and Unprofitable; and agree not with the time, or are abuſed by the People. [2. *Book of Diſcipline*, cap. 7.] To *Diſcipline* muſt all the Eſtates within the Realm be *Subject*, as well the *Rulers*, as they that are *Ruled*. [1 *Lib. Diſc.* cap. 7.]

(22) As the *Miniſters*, and others of the Eccleſiaſtical State are ſubject to the *Magiſtrate-Civil*; ſo ought the *Perſon* of the *Magiſtrate* to be ſubject to the *Kirk Spiritually*, and in *Eccleſiaſtical Government*. [2 *Lib. Diſc.* c. 1.]

(23) As *Miniſters* are Subject to the Judgment and Puniſhment of the *Magiſtrate* in *External* things, if they offend; ſo ought the *Magiſtrates* to ſubmit themſelves to the Diſcipline of the *Kirk*, if they tranſgreſs in matters of *Conſcience* and *Religion*. [*Ib.*] (24)

(24) The *National Aſſemblies* of this Country (called commonly the *General Aſſemblies*) ought always to be retained in their own Liberty, and have their own place; with Power to the Kirk to appoint Times and Places, and convenient for the ſame: And all men, as well *Magiſtrates* as *Inferiors*, to be ſubject to the Judgment of the ſame in *Eccleſiaſtical* Cauſes, without any Reclamation, or Appellation to any Judge, Civil, or Eccleſiaſtical within the Realm [2 *Lib. Diſc.* c. 12.]

(25) The Princes and Magiſtrates not being Exempted, and theſe that are Placed in the Eccleſiaſtical Eſtate, Rightly Ruling, Governing, God ſhall be Glorified, *&c.* [2 *Lib. Diſc.* c. 13.]

(26) The Miniſters Exerciſe not the Civil Juriſdiction; but teach the Magiſtrate how it ſhould be Exerciſed according to the word.

(27) To Diſobey or Reſiſt any that God hath placed in Authority (*while they paſs not over the Bounds of their Office*) we Confeſs or Affirm to be ſin. [*Large Confeſs. Art.* 15.]

(28) we Confeſs and Avow that ſuch as Reſiſt the Supream Power, *doing that thing which appertaineth to his Charge*; do reſiſt God's Ordinance, and therefore cannot be Guiltleſs. [*Ib. Art.* 25.]

(29) Blaſphemy, Adultery, Murther, Perjury, and other Crimes Capital, worthy of death, ought not properly to fall under Cenſure of the Kirk, becauſe all ſuch open Tranſgreſſors of God's Law ought to be taken away by the Civil Sword, [1 *Book of Diſc.* c. 7.]

(30) In the fear of God, we ſignifie unto your Honours, that whoſoever perſwades you that ye may *pardon* where God Commandeth *Death*; deceives your Souls, and provokes you to offend God's Majeſty. [1 *Book of Diſc.* cap. 9.]

(31) The Magiſtrate Commandeth External things for External *Peace* and *Quietneſs* among the Subjects: The Miniſter handleth External things onely for *Conſcience* cauſe. [2 *Lib. Diſc.* c. 1.]

(32) If the Offender abide an Aſſiſe, and by the ſame be Abſolved, then may not the Church pronounce *Excommunication*; but

juſtly may exhort the man, by whoſe hand the Bloud was ſhed to enter into Conſideration with himſelf how precious is the Life of man before God, and how ſeverely God commandeth Bloud, howſoever it be ſhed, except it be by the Sword of the Magiſtrate, to be puniſhed: and ſo may Enjoyn unto him ſuch ſatisfaction, to be made publick to the Church, as may bear Teſtification of his Obedience and unfeigned Repentance. [*Pſalm-Book* in the order of *Excommunication.*]

(33) Wanton and Vain Words, Uncomly Geſtures, Negligence in hearing the Preaching, or Abſtaining from the Lord's Table, when it is publiquely Miniſtred; Suſpicion of Avarice, or of Pride; Superfluity or Riotouſneſs in Chear or Rayment: Theſe we ſay, and ſuch others, that of the world are not regarded, deſerve Admonition amongſt the Members of Chriſt's Body---If he continues Stubborn, then the *Third Sunday* ought He to be Charged Publickly, to ſatisfie the Church for his Offence and Contempt, under the Pein of *Excommunication.* [*Pſalm-Book* in the Order of *Publique Repentance.*]

(34) It is Ordained that every *Thurſday*, the Miniſters and Elders in their Aſſembly or Conſiſtory, diligently Examine all ſuch Faults and Suſpicions as may be eſpied, not onely amongſt others, but chiefly amongſt themſelves. [*Pſalm-Book. Sect of the weekly Aſſem.*]

(35) In every Notable Town, we Require that one day beſide the *Sunday* be appointed to the Sermon and Prayers; which during the time of Sermon, muſt be kept from all Exerciſe of Labour, as well of the Maſter as the Servant. [1 *Lib. Diſc.* cap. 9. *of Policy.*]

Notes upon Sect. 8.

THere can be no better Antidote againſt the Poyſon of a Presbyterial Government, than the very Orders of their Diſcipline, which are the moſt unanſwerable Condemnation of the Party. You have here a more than Papal Tyranny in the Uſurpation of the Kirk, over King and Princes in the 6 firſt Clauſes: Treaſon it ſelf exempted from the Cognizance of the Civil Power. (Num. 7.) *The King's Supremacy not onely diſclaimed, but*

but the bare acknowledgment of it made Criminal (8&9.) *All the Governments of the World ſubjected to the Holy Diſcipline, and Rebellion it ſelf abetted and maintained* (10 & 11.) *Sovereign Power Veſted in the Multitude* (12) *The Reſtoring of the King Condemn'd* (13 & 14.) *And the Objections againſt it; his receiving the Sacrament from a Prelatical hand, according to the Order of the Church, and the not Charging of his Father with the Guilt of Bloud* (15) *The taking of the Oath of Allegiance, and the Acceptance of the King's Indulgence pronounced utterly Unlawfull* (17,18,19.) *Conventicle-Preachers Warranted from the Precedent of Chriſt and his Apoſtles* (20) *The Miniſters above their Sovereign* (21,22,23,24.) *Princes upon their Good Behaviour, and Accountable to the Presbytery, if they tranſgreſs their Bounds* (25,26,27,28.] *The Power of Life and Death taken from the Magiſtrate* (29, 30.) *The Miniſter Uſurps the Civil Power* (31.) *The Presbytery take upon them to puniſh Malefactors when the Law has acquitted them* (32) *And call People to account for their very Thoughts, Cloaths, Geſtures,* &c. *nay a Suſpicion is enough to make a body liable to their Cenſure* (33.) *They make Two Sabbaths in the Week more than God ever Commanded; and by the ſame Authority they may ſet apart all the reſt* (34, 35.) *This is enough ſaid to ſhew the Shamefull and Intolerable Rigour of that Government.*

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§ 9. *Principles and Poſitions.*

(1) WHEN the Supream Magiſtrate will not Execute the Judgment of the Lord, thoſe who made him Supream Magiſtrate under God, who have under God, Sovereign Liberty to diſpoſe of Crowns and Kingdoms, are to Execute the Judgment of the Lord, when wicked men make the Law of God of none Effect, 1 *Sam.* 15. 32. ſo *Samuel* killed *Agag*, whom the Lord expreſly Commanded to be kill'd, becauſe *Saul* diſobey'd the Voice of the Lord. [*Lex. Rex.* p. 173.]

(2) Shall it Excuſe the States to ſay, *We could not judge the Cauſe of the Poor, nor Cruſh the Prieſts of* Baal, *and the Idolatrous* Maſs-Prelates, *becauſe the King forbad us?* [Lex. Rex. *p.* 175.]

(3) The King's Power is *Fiduciary* and put into his hand upon Truſt,

Truſt, and muſt be Miniſterial, and borrow'd from thoſe who put him in truſt, and ſo his Power muſt be leſs, and derived from the Parliament. [*Lex. Rex.* p. 177.]

(4) The Magiſtrate hath no Power to ſuppoſe things Doubtfull and Diſputable, upon the Practice of any in the Service of God; and therefore it cannot be Lawfull for any to obey him when he ſo Impoſes. [*E. Bagſhaw of things Indifferent.* Part 2. *p.* 3.]

(5) Our Fundamentals were not made by our *Repreſentatives*, but by the *People themſelves*; and our Repreſentatives themſelves limited by them; which it were Good that *Parliaments* as well as *People* would obſerve and be faithfull to: For no Derivative Power can Null what their Primitive Power hath Eſtabliſhed. [*The Engliſhman.* p. 11.]

(6) Royal Primogeniture alone, without the Peoples Conſent, is no Rightfull Title to the Government; nor hath the Eldeſt Son, or Heir of the King, any Right to the Government by Birth, unleſs the People conſent to chuſe him thereto. [*Mene-tekel.* p. 10.]

(7) The Parliaments of *England*, and often the People without the Parliament, have (in their Addreſſes to the King) given him the Title of *Lord*, in a way of Honour and Reſpect; but when he hath refuſed to perform his Duty to them, and endeavoured by his Unlawfull Prerogative to abridge them of their Liberties; they have made him underſtand his Relation, and by force of Arms Aſſerted their own Privileges; and ſometimes compelled the King to perform his Duty; other times Depoſed him from the Government; as the People of *Iſrael* did *Rehoboam* upon the ſame account; and ſo have moſt, if not all the Nations in the World done the ſame. [*Ibid.* pag. 36.]

(8) Riſing up againſt Authority it ſelf, the Ordinance of God, and Diſobeying the Powers therewith veſted, ſtanding and acting in their Right Line of Subordination; is indeed Rebellion, and as the ſin of Witchcraft; but to Reſiſt, and Riſe up againſt Perſons abuſing Sacred Authority, and Rebelling againſt God, the Supream, is rather to adhere to God as our Liege Lord; and to vindicate both our ſelves, and his Abuſed Ordinance from Man's Wickedneſs and Tyranny. [*Naphthali.* p. 157.]

(9) The

(9) The Power of the King Abuſed to the Deſtruction of Laws, Religion, and Subjects, is a Power contrary to Law, Evil, and Tyrannical, and tyeth no man to Subjection. [*Lex. Rex.* p. 261.]

(10) If we conſider the Fountain-Power, the King is Subordinate to Parliament, and not *Co-ordinate*; for the Conſtituent is above that which is Conſtituted. [*Lex. Rex.* p. 377.]

(11) Whenſoever a King, or other Supream Authority creates an Inferiour, they Inveſt it with a Legitimacy of Magiſtratical Power to puniſh themſelves alſo in caſe they prove evil doers; yea, and to act any other thing requiſite for the Praiſe and Encouragement of the Good. [*Jo. Goodwin's Right and Might well met.* 1648. p. 7.]

(12) The People is not King formally, becauſe the People is eminently more than the King; for they make *David* King, and *Saul* King. [*Lex. Rex.* p. 156.]

(13) The Laws are in the hands of the Parliament, to Change or Abrogate as they ſhall ſee beſt for the Commonwealth; even to the taking away of Kingſhip it ſelf, when it grows too Maſterfull and Burdenſom. [ΕΙΚΟΝΟΚΛΑΣΤΗΣ, p. 101.]

(14) The Parliament ſit in that body, not as Subjects, but as his Superiors, call'd not by him, but by the Law; not onely twice every year, but as oft as Great Affairs require, to be his Counſellors and Dictators, though he ſtomach it; nor to be Diſſolved at his pleaſure, but when all Grievances be firſt removed, all Petitions heard and anſwered. [*Ibid.* p. 110.]

(15) Our Covenant was not taken without the Royal Authority of the King, though it be Condemned by his Perſonal Command; for as long as this Parliament of *England* continueth, the Royal Authority and Power is annexed to it, by virtue of that Act of Continuance: So that the King of *England*, in his *Power*, may ſtill be at *Weſtminſter*, though King *Charles* in his *Perſon* be at *Oxford*, or elſewhere. [*The Covenanters Catechiſm.* 1644. p. 16.]

(16) If a People that by Oath and Duty are obliged to a Sovereign, ſhall ſinfully Diſpoſſeſs him; and contrary to their Covenants, chuſe

Chuſe and Covenant with another; they may be Obliged by their latter Covenants, notwithſtanding the former. [*Ho. Com.* p. 188.]

(17) Though the Perfidious Parliament (or rather Mock-Parliament) have lately betrayed their own Truſt, and our Liberties; making it Treaſon for us to mention the Cruel Tyranny and Oppreſſion we groan under; yet by the Ancient Laws of *England*, this Man that Rules at preſent, is no Rightfull King of *England*; but by Oppreſſing the Nation, and Perſecuting the Lord's People, hath loſt the Title of a King, and the name of a *King* doth not agree to him; but *Tyrant* is the Name due to him. [*Mene Tekel.* p. 63.]

(18) *Q.* Whether the Title of *Supream*, be not rather *Nominal* than *Real*. [*Valley of Achor.* p. 1.]

(19) Our War has been proved over and over (to unbyaſs'd Conſciences) to be Juſt. [*Caryl* to the *Commons*. Ap. 23. 1643, *p.* 15.]

(20) If the King raiſe War againſt the Parliament upon their Declaration of the Dangers of the Common-wealth, in that caſe People may not onely Reſiſt him, but alſo He Ceaſes to be a King. [*Baxter, H. Common-wealth.* Theſ. 368.]

(21) It is our Duty to yield to this Authority all Active and Chearfull Obedience in the Lord, even for Conſcience ſake. [*Ibid.*]

(22) A Refuſal to be ſubject to this Authority, under the pretence of Upholding the Title of any One upon Earth, is a Refuſal to Acquieſce in the Wiſe and Righteous pleaſure of God. [*Jenkin's Petition.* Printed *Oct.* 15. 1651.]

(23) The King muſt Command, not onely according to God's, but Man's *Laws*: And if he do not ſo Command, the Reſiſtance is not a Reſiſtance of *Power*, but *Will*. [*Bridges to the Commons*, Feb. 17. 1642. *Pref.*]

(24) Let not the Sons of *Belial* ſay there is no Law now; let them not be as when there was no King in *Iſrael*, every man doing that which was right in his own eyes; let them Know that the Kingly Power Reſides in the High Court of Parliament. [*Pickering.* Nov. 27. 1649. *Epiſt. Ded.*]

(25) Sub-

(25) Subjects do promiſe Obedience, that the Magiſtrate might help them; which if he do not, they are diſcharg'd of their Obedience. [*Goodman, p.* 190.]

(26) Judges ought by the Law of God to Summon Princes before them for their Crimes, and to proceed againſt them as againſt all other Offenders. [*Obedience, p.* 111.]

(27) *Scotland* fought for themſelves, and their own ſafety; and whatever Law will Warrant Nations now to joyn together againſt the *Turk*, will Warrant *Scotland* their joyning with *England* againſt their *Common Enemy*. [*Apologet. Relat. p.* 138.]

(28) A War raiſed by the Parliament againſt the Common Enemy; in Defence of the Kings Honour, the Safety of the *P*eople, and the *P*urity of Religion, cannot be Condemned as Unjuſt and Illegal. [*Apol. Rel. p.* 142.]

(29) It was the common practice of the *P*arliaments of *Scotland* (and *Lex currit cum Praxi*) to riſe in Arms againſt their Kings, when they turned *Tyrants*. [*Ibid.* 143.]

(30) It is lawful for the Inferiour and Subordinate Magiſtrates to defend the Church and Common-wealth, when the Supream Magiſtrate degenerates and falleth into *Tyranny*, or *Idolatry*; for Kings are ſubject to their *Commonwealths*. [*Canterbury*'s *Doom, p.* 290, *&c.*]

(31) The *P*arliament have declar'd the Supream *P*ower to be in themſelves Excluſively without a King or Houſe of Lords. And they are the *P*owers that now are, as hath been cleared. [*Saunders, Mar.* 23. 1650. *p.* 24.]

(32) It is altogether Lawful for the *P*arliament to take up Arms for the Defence of the Liberty, or any other Imaginable Cauſe againſt any *P*arty Countenanced by the King's *P*reſence againſt his Laws. [*Bayley*'s *Review, p.* 83.]

(33) The Votes, Orders and Ordinances of the Lords and Commons in *P*arliament, even *without* or *againſt* the Kings *P*erſonal Command, are to be obey'd & obſerv'd. [*Crofton*'s *faſtening of St. Peter's Fetters. p.* 118.]

(34) A Reformation is ſetled by Higheſt Authority, in deſpight of Papiſts, Prelate, Pope or Devil. [*Staunton* to the *Commons*. Apr. 24. 1644. *p.* 24.]

(35) Is it ſo high a Crime for the Great Council of the Nation to determine things neceſſary for the ſafety of King and Kingdom, without Conſent of his Majeſty, when it cannot be obtain'd? [*Newcomen* to the *Commons*, Nov. 5. 1642. *p.* 48.]

(36) You are Ambaſſadors of the Greateſt King. The Great things of Heaven and Earth are committed to your Care; the Glory of *Jehovah*, the Goſpel of Chriſt, the Welfare of Churches, the Good of Kingdoms, and in ſome reſpect of the whole Chriſtian world, is in your hands. [*Greenhil* to the *Com.* Apr. 26. 1643. *p.* 45.]

(37) There is no danger in Reſiſting Acts of *Tyranny*; for *Tyrants* exerciſing *Tyranny*, are no Terror to *Evil doers*. [Apol. Rel. 154.]

(38) The Authority and Gods Ordinance can never do wrong; but the Corrupt Perſon placed in Authority may offend, ſo that the *King* as *King*, is *one thing*, and the *King* acting *Tyranny*, is *another* thing. [*Knox Hiſt.* Lib. 2. *p.* 141.]

Notes upon Sect. 9.

THE *King render'd Accountable to his Subjects* (Num. 1, 2.) *His Power* Fiduciary, *and not to be obey'd in doubtful Caſes* (3, 4.) *The People the Fountain of Power* (5, 6.) *And may Depoſe their Sovereign if he fails in his Duty* (7) *The Abuſe of his Power is the forfeiture of it* (8, 9.) *His Parliament is above him* (10, 11.) *And ſo are the People* (12.) *The Parliament are his Superiors, and may Depoſe him* (13, 14.) *The King's Power at* Weſtminſter, *though his Perſon may be at* Oxford (15.) *The People may diſcharge themſelves of their Allegiance* (16.) *The Crown forfeitable and forfeited* (17.) *Supremacy only a Complement* (18.) *The late War juſtifi'd, and the Reſiſtance Lawful* (19, 20.) Cromwel *to be Obey'd for Conſcience ſake* (21, 22.) *Reſiſtance allowable* (23.) *The Parliament are Supream, and*

and the Subjects Obedience Conditional (24,25.) *Princes Puniſhable as well as others* (26.) *The* Scottiſh *Invaſion defended* (27,28.) *And the taking up of Arms againſt* Tyrants (29.) *Kings ſubject to their States* (30.) *The Commons, and the* Parliament-War *defended* (31, 32, 33, 34, 35, & 36.) *Tyranny is not Gods Ordinance* (37, 38.) *Let the Reader judge now what any man can deſign, that expoſes and ſupports theſe Poſitions, but the Ruine of the Government.*

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§. 10. *Tumults Encouraged,*

And chiefly by the [*Able, Holy, Faithful, Laborious,* and *Truly-Peaceable Preachers of the Goſpel*:] Petition for Peace. *P.* 4.

(1) IT is not unknown, nor unobſerved by the Wiſe, that the Miniſters have been very ſerviceable to the Civil State, and to the *Military* too: Not only by their Supplications to God for good ſucceſs in all their Undertakings, and their happy Proceedings in all their Warlike Marches and Motions, as at the Removal of the Ark, (*Num.* 10.35.) *Riſe up Lord, and let thine Enemies be ſcatter'd; Let them that hate thee flee before thee.* But (2) By their Informations; and (3) Solicitations of the People to Engage both their Eſtates and Perſons in the Caſe of God and their Country. [*John Ley's Examination of the New Quere*, 1646. *Ep. Ded.* to the *Lord Mayor.*]

(2) And we do not Repent of any part of our Pains, or Preſſures, or Perils, ſo long as we may be ſerviceable to ſo good a Cauſe, and to ſo good and Gracious Maſters, as under Chriſt they [*the Parliament*] have hitherto approved themſelves towards us: And I hope we may without Boaſting, ſay by way of Apology, that *we have not been altogether their unprofitable Servants*, in reſpect (1) of our *Intereſt in*, and (2) *Endeavours with the People*; (without whom the Greateſt Kings are rather Cyphers than Figures, and deſtitute both of Honour and Safety, *Prov.* 14.28.) (1) To *Inform* their *Judgments*, and (2) to *Enflame* their *Zeal*, and (3) to *oblige* their *Conſciences*, and (4) to *Faſten* their *Affections* in Loyalty & Fidelity to thoſe worthy Patriots, whom they have in their Choice & Votes of Election entruſted with the Religion, the Lives and Eſtates of themſelves and their Poſterity. [*Hyde.* p. 80. §. 22.]

(3) After-Ages will Abominate their Baſeneſs & Villanies, that have lifted up their hands againſt the *P*arliament: But the *Eſthers*, the *Mordecai's*, the *Religious Patriots*, that have acted in this Sphear; the brave *Soldiers*, whoſe Lives were not dear unto them; the *FAITHFUL MINISTERS*, (the *Horſemen and the Chariots of* Iſrael) they ſhall be had in everlaſting Remembrance. [*Heyrick to the Commons, May* 27. 1646. *p.* 16.]

(4) You are required to commend to God in your *P*rayers, the Lord General, the whole Army employ'd in the *P*arliament's Service, as alſo in your Sermons effectually to ſtir up the *P*eople, to appear in *P*erſon, and to joyn with the Army; to ſtand up for our Religion & Liberties, as is deſired and expected by the Army, and the *C*ommittee for the *Militia* in this *C*ity. [*Penington's Order to the* London *Miniſters, Apr.* 1643.]

(5) The work of Reformation ſtill goes on. There we do get ground; as to *P*erfect a *Proteſtation* into a *Covenant*; to ripen an *Impeachment* into a *Root and Branch*: And in a word, to ſettle an *Aſſembly of Divines* as a General Refiners fire, to try all Metals of the *C*hurch. [*Bond to the Commons, March* 27. 1644. *p.* 56.]

(6) The Aſſembly petition'd both Houſes for a Faſt, and the removing of Blind Guides and Scandalous Miniſters, deſtroying all Monuments of Idolatry and Superſtition; the executing of Juſtice upon all Delinquents, according to the Solemn and Religious Vow and *P*roteſtation for that purpoſe; that ſo God, who is now by the Sword avenging the Quarrel of his *C*ovenant, beholding the Integrity & Zeal of the Two Houſes, might turn from the fierceneſs of his Wrath, hear their *P*rayers, go forth with their Armies, and perfect the work of Reformation, *&c.* [*Ex. Col. July* 19. 1643. *p.* 242.]

(7) I muſt truly tell ye, that before theſe Late Wars, it pleas'd the Lord to call me by his Grace, through the work of the Miniſtry; and afterwards keeping a day of Humiliation in Faſting & *P*rayer, with Mr. *Simeon Aſh*, Mr. *Love*, Mr. *Woodcock*, and other Miniſters in *Laurence-Lane*, they did ſo clearly ſtate the *C*auſe of the *P*arliament, that I was fully convinc'd in my own *C*onſcience of the Juſtneſs of the War; and thereupon engaged in the *P*arliaments Ser-

vice,

vice, which (as I did, and do believe) was *the Cauſe of the Lord.* I ventur'd my life freely for it, and now dye for it. [*Nine Men's Speeches.* Axtel *at his Execution*, *p.* 89.]

(8) It cannot be unknown how much we, and *other Miniſters* of this City and Kingdom, that faithfully adhered to the *P*arliament, have injuriouſly ſmarted under the ſcourge of evil Tongues, and *P*ens, ever ſince the firſt Eruption of the Unhappy Differences, and Unnatural War between the King and *P*arliament, for our Obedience to the Commands and Orders of the Honourable Houſes, in their Conteſts with his Majeſty, & Conflicts with his Armies. [*London-Miniſters Vindication*, 1648. *p.* 1.]

(9) When we conſider how much it concerns the Honour of our Maſter, and the good of All, to preſerve our *Miniſterial Function Immaculate*, we dare not but ſtand by, & aſſert the Integrity of our hearts, and the Innocency of all our actings (in reference to the *King and Kingdom*) for which we are ſo much calumniated and traduced. [*Ibid. p.* 3.]

(10) Doubtleſs the Lord is highly diſpleaſed with their *P*roceedings in the Treaty at *Newport*, in reference to *Religion* & *Covenant*, concerning which they accepted of ſuch *C*onceſſions from his Majeſty, as being Acquieſced in, were dangerous and deſtructive to both. [*The Kirks Teſtimony againſt Toleration*, *p.* 12. 1645.]

(11) I pray look on me as one that comes among you this day, to beat a Drum in your Ears, to ſee who will come out and follow the Lamb. [*Marſhal*, 1641.]

(12) The *Sabbath-day* following, next after their Arrival to *London* from *Branford*, the Godly & well-affected *Miniſters*, throughout the *C*ity, *P*reached & *P*raiſed the Lord publiquely, for their ſo joyful and ſafe return home to their *P*arents, Maſters and Friends, exhorting thoſe yong Soldiers of *Chriſts Army Royal* ſtill to retain, and be forward and ready to ſhew their Courage & Zeal in the defence of God's *C*auſe, & their Countries welfare, ſhewing them the *P*lots of their Adverſaries to have Introduc'd *P*opery & Tyranny into the Kingdom, and aſſuring them that this War, on their parts, was waged and managed by *P*apiſts, an Army of *P*apiſts being raiſed by the

the Kings command, contrary to his Vows, Proteſtations, and deep Aſſeverations to the contrary. [*Jehovah Jireh.* p. 212.]

(13) My Houſe was a Receptacle for Godly *Miniſters* in the worſt of times: Here was the Remonſtrance fram'd againſt the Prelates: Here were all Meetings, *&c.* [Mr. *Calamy*'s *Apology* againſt *Burton* 1646.]

(14) You muſt do, and you muſt do, and yet you muſt do, and yet ye muſt do, as long as there is a Penny in thy Purſe; as long as there is ſtrength in thy hand, as long as there is breath in thy body, &c. [Sedgwick's *Speech at* Guildhall. *Octob.* 6. 1643.]

(15) I may not omit here to ſpeak of all the Faithful *Presbyterian Miniſters* in this City, as well as through the Country; thoſe *Chariots and Horſemen of our* Iſrael, though now forgotten; many of the which, not only ventur'd their Lives in Battel, but by holding up their hands as *Moſes* did, when the People of *Iſrael* fought againſt the Enemy, and by the lifting up their Hearts and Voices to God with ſtrong Cries, made all our Armies abroad, and our Counſels at home to proſper, and all our undertakings happily to ſucceed: Neither is that all, but by their Wiſdom, Vigilancy, and Powerful and Perſuaſive Preaching, they were the principal means under God of keeping the People here, and every where, in obedience to the Parliament; by reſolving their doubts, ſatisfying their ſcruples, and going before the People to their Abilities, yea (many of them, to my knowledg, out of zeal to the Cauſe) beyond their Abilities, in all Contributions, animating and encouraging others to bring in their Plate and Moneys, and whatſoever was of price and eſteem with them; exhorting them *now* if *ever*, to ſtand for their Religion, Lives, Liberties, and the Liberty of the Subject. [*Baſtwick*'s *Appendix to Indep.* &c. *p.* 628.]

(16) I am one who out of Choice and Judgment have embarqued my ſelf, my Wife, Children, Eſtate, and all that's dear to me in the ſame Ship with you, to ſink and periſh, or to come ſafe to Land with you, and that in the moſt doubtful and difficult times-----Pleading your Cauſe, Juſtifying your Wars, Satisfying many that ſcrupled; and when your Affairs were at loweſt, and the Chance of War againſt ye, and ſome of the Grandees and Favorites of theſe times were

were packing up, and ready to be gone; I was then Higheſt, and moſt Zealous for ye: Preaching, Praying, ſtirring up the People to ſtand for ye, by going out in Perſon, lending of Money, *&c.* [*Edwards Gangræna.* Ep. Ded.]

Notes upon Sect. 10.

After theſe Proofs and Declarations of the Miniſters *Zeal and Induſtry, for the promoting, ſupporting, and carrying on of the late Bloody, Impious, & Unnatural War; let not any man take upon him any longer to acquit the* Nonconformiſt Divines *of the Guilt & conſequence of that Execrable Rebellion. You have here under their hands, and from their own tongues, not only a confeſſion of the fact, but a valuing of themſelves (even to the degree of Vanity and Oſtentation) for what they did toward the Advancing of that Sedition, as a moſt Meritorious Service. Nay, they ſtick not to acknowledge that the War could hardly have proceeded without them. There's no evading or qualifying the dint of this Charge, ſince we have their own Papers in Judgment againſt them.*

§. 11. *The War Juſtifi'd.*

(1) LET us ſet hand and heart, and ſhoulder and all, to advance the Lords *Sion* to a perfection of beauty, and to ſet up Chriſt upon his Throne. [*Whites Centuries.* Pref. 1643.]

(2) Did ever any Parliament in *England* lay the Cauſe of Chriſt and Religion to heart, as this hath done?----- Did ever the City of *London*, the reſt of the Tribes, and the Godly party throughout the Land, ſo willingly exhauſt themſelves that *Chriſt* might be ſet up? [*Marſhal* to the *Commons*, 1643. *p.* 19.] *And then* let all *England* cry that our *Blood*, our *Poverty*, &c. are abundantly *repaid in this*, that there is ſuch a Concurrence to ſet up the Lord Chriſt upon his Throne, to be Lord and Chriſt over this our *Iſrael*. [p. 20.]

(3) As

(3) As the Spirit of the Lord came upon *Sampſon*, and *Jephtah*, and *David*, ſo hath it been in our Conflicts: The Spirit of the Lord hath come upon our *Noble General*, and all our Commanders: The Spirit of the Lord hath come upon our Gallants, Gentlemen, Young men, Faithful Country-men, Renowned Citizens: So that he that was weak among them is as *David*, and he that was as *David*, hath been as *the Angel of the Lord.* [*Caſe to the Commons*, 1644. *p.*28.]

(4) Tell them from the Holy Ghoſt (ſays *Beech*) from the word of Truth, that their Deſtruction ſhall be terrible, it ſhall be timely, it ſhall be total. [*Serm. Licenſed by Mr. Cranford*, 1645. *p.*10.] *And* O give thanks unto the Lord, for he is Gracious, and his Mercy endureth for ever: who remembred us at *Naſeby*, for his Mercy endureth for ever: who remembred us in *Pembrookſhire*, for his Mercy endureth for ever: who remembred us at *Leiceſter*, for his Mercy, *&c.* who remembred us at *Taunton*, for his Mercy, *&c.* who remembred us at *Briſtol*, for his Mercy, *&c.* [*Ibid. p.*9.]

(5) As *Sampſon* with the *Philiſtins*, ſo let us die with *Babylon*; if we cannot out-live *Anti-Chriſt*, and the Enemies of Reformation, let us adventure our ſelves to death in the Cauſe, yea let us take hold of the Pillars of the Church of *Dagon*, of the Temple of *Anti-Chriſt*, and ſay, *Now let me die with* Anti-chriſt, Rome *and* Babylon. [*Bond*, 1644. *p.*59.]

(6) God hath put you in his own Place, God hath grac'd you with his own Name, *Lord of Hoſts, General of Armies*; God hath committed to your care what is moſt precious to himſelf, *precious Goſpel, precious Ordinances*, a *precious Parliament*, a *precious People*; God hath called forth your Excellency as a choice Worthy to be a General, and the Champion of *Jeſus Chriſt*, to fight the great and laſt Battel with *Anti-chriſt* in this your Native Kingdom. [*Palmer to the Earl of* Eſſex, 1644. *Ep. Ded.*]

(7) Whether the Stupendious Providences of God manifeſted among us in the Deſtruction of the late King, and his Adherents, in ſo many pitch'd Battels, and in this Nation's Univerſal forſaking of *Charles Stuart*, & the total Overthrow of him, and his Army; whether by theſe Providences, God hath not plainly removed the Government of *Charles Stuart*, and beſtowed it upon others, as ever he removed

removed and beſtowed any Government by any Providence in any Age? Whether a Refuſal to yield Obedience and Subjection to this preſent Government be not a refuſal to acquieſce in the Wiſe and Righteous pleaſure of God, and a flat breach of the Fifth Commandment? *W. Jenkin's Conſcientious Queries*, 1651. p. 2.

(8) The Prentices and Porters were ſtimulated, and ſtir'd up by God's Providence; thouſands of them to Petition the Parliament for ſpeedy Relief. Palmer *to the E. of* Eſſex, 1644. *Ep. Ded.*

(9) Remember how far I have gone with ye in the War: And ſhall I be afraid of my old moſt Intimate Friends; Bax. *Holy Com. Pref. to the Army.*

(10) If I had known that the Parliament had been the Beginners, and in moſt fault, yet the Ruin of our Truſtees, & Repreſentatives, ſo of all the Security of the Nation is a Puniſhment greater than any fault of theirs againſt the King can from him deſerve; and their faults cannot diſoblige me from defending the Common-wealth. *Ho. Com.* p. 48.

(11) If the King Venture into Battel, and hazard his Perſon, we are ſorry for it; and he hath been moſt humbly requeſted by the Honourable Houſes of Parliament not to expoſe his Royal Perſon unto ſuch extremities. But if his Evil Council prevail more with him, than the good Advice of the Parliament, we waſh our hands in Innocency, and plead *Not Guilty* of any Evil that may befal his Majeſties Perſon in the like occaſions. In the mean while we muſt not forbear to defend our Religion and Liberties againſt our Bloody Enemies, but go on couragiouſly, and play the Men to fight for our People, and for the Cities of our God. 2 *Sam.* 10. & 12. *The Covenanters Catechiſms*, 1644. p. 26.

(12) I think I have not read of many Aſſemblies of Worthier men ſince the Apoſtles days. Bax. *Anſwer to Dr.* Stillingfleet. p. 84.

(13) *Phinehas* executes Juſtice upon *great ones*, and what follow'd? a Commotion? No, God's wrath was turn'd away, and a Covenant of Peace made. *Greenhil*, April 26. 1643. *p.* 37.

(14) This is a time wherein we ſhould all Unite againſt the Common Enemy that ſeeks to devour us all. Calamy *to the Commons* Decemb. 25. 16. 44. *p.* 36.

Notes on §. 11.

IT *is no wonder, after the foundation of a War ſo fairly laid, to ſee the* peaceable Preachers *of the* Goſpel *(as they call themſelves) well enough ſatisfied to reap the fruits of their own labours: Nor could any other be expected, then that the Seeds of ſo Peſtilent a Sedition ſhould quickly grow up into a rank Rebellion, the beſt that can be ſaid for them, is, that the Broil went farther then they intended; or otherwiſe, that they were miſled into a miſtake of the queſtion in hand: But even in this point alſo, they have left themſelves without excuſe; for 'tis a clear Caſe, that their Zeal and Confidence increas'd with their Succeſſes. And all their care was at firſt for his Majeſties* Honour *and* Safety *and to bring him home to his* Parliament, *out of the hands of* Cut-throats *and* Papiſts. *They were up at every turn, with the Maxim, that* the King could do no wrong; *and all the blame was laid upon his* Miniſters. *This way of Pretended Tenderneſs for his Majeſties* Authority *and* perſon, *implies their ſecret Conſciouſneſs of a Legal Duty; only 'twas too early days yet to take off the Maſque. Now their judgment upon the point was the ſame* afterwards, *as at* firſt; *but as they gather'd* Strength *they grew* Bolder *too, and the* laſt Violence *was no more then the putting off their* firſt Thoughts *in* Execution. *And whoever obſerves the method and the ſcope of their Proceedings, will find their Principles varying with their Fortunes; and the deepeſt. Profeſſors of Veneration for the Dignity of the King, and his Government in the* Beginning *prove the moſt daring Inſulters upon his Imperial Regalities, and Honour in the* Concluſion. But to the next Section.

§. 12. *Re-*

§. 12. *Reformation by Blood.*

I Have often thought that too much *Mercy* towards Malignants hath made more Delinquents then ever *Juſtice* hath *Puniſhed*. *Mercy* ſhould not weigh down *Juſtice*. Loves *Serm. at* Uxbridge, *Jan.* 30. 1644. p. 26.

(2) *Moſes* bid all the *Levites Conſecrate their hands to God*. What to do? To *Kill. Three thouſand* (No fewer) of the *Idolaters* fell that day, *&c.* How brave a pattern have we here for thoſe that are in Magiſtracy and Authority? All you Honourable and Beloved; that God hath called to any place of Authority and Truſt; Conſider but this of *Moſes* here, the meekeſt man upon the Earth, yet what a Pattern is he to you herein? How excellent a Champion is he for *God* upon the People? Herle *to the Lord Mayor*, &c. *Lond.* 1644. p. 22.

(3) Probably the way to ſheath one Sword, were to draw another, and if the Sword of *Juſtice* did more, the Sword of *War* would do leſs: The Phyſician, by way of Revulſion, ſtops bleeding by letting blood; and did *England* bleed enough in the *Milignant Vein*, we have cauſe to think that other ſad iſſues of Bloud would be ſtopt and ſtanched. Staunton *to the Lords*, Oct. 30. 1644. p. 26.

(4) *Joſiah* Executed the Juſtice and Vengeance of God upon the Inſtruments of the Kingdoms ruin, the *Idolatrous Prieſts*. diggi g the very bones of ſome of them out of their Graves, the ſame Lord direct you, *&c.* Then *let not the man Eſcape, whom God appoints out to Puniſhment*. Marſhal *to the Commons*, Dec. 22. 1642. *p.* 52, 53.

(5) Let none think it *Bloody Divinity*, if I ſay Execution of Judgment is good; *Phinehas* ſtood up, and Executed Judgment, and ſo the Plague was ſtaid. Staunton *to the Commons*, April 24. 1644. p. 28.

(6) How highly were *Caleb* and *Joſhua* eſteemed of God for being Couragious, when others flagg'd in the buſineſs, and ſhrunk at evil tydings?

tidings? Had not *Phinehas*, the Son of *Eleazar*, a Covenant of Peace made to him and his Poſterity, for being Zealous in Gods Cauſe among the People? Why ſhould I tell you of *Gideon* and *Barak*, and *Sampſon*, and the reſt? In a word, Men of this Spirit are the only Men in God's Book. Gyppſ. *Aſſ. Div.* Nov. 27. 1644. p. 28.

(7) It is ſomewhat a ſad thing to Note, little Juſtice hath been done upon bloody Traiterous Delinquents, Enemies to God and Man, more than what the Lord himſelf hath done by the hand of War. It may be that fearful way of Execution hath and will continue till the more deſirable Sword of Juſtice be drawn to purpoſe, in the cutting off the Incendiaries of our Combuſtions, the Sons of *Belial*, whom God hath put into your hand to puniſh. Hardwick *Aſſ. Di. to the Commons*, June 26. 1644. *p.* 33.

(8) *Moſes* was the meekeſt man on Earth in his days; a man full of pity, and yet he hangs up many, very many of the heads of the People againſt the Sun before the Lord. Staunton, *Aſſ. Di. to the Commons*, Octob. 30. 1644. p. 21.

(9) He is a *Curſed Man* that with-holds his hand from ſhedding of blood, or that ſhall do it *fraudulently*; that is, if he do it as *Saul* did againſt the *Amalekites*, kill ſome, and ſave ſome. If he go not through with the work, he is a *Curſed man*, when this is to be done upon *Moab*, the Enemy of God's Church. Marſhal *to the Commons*, Feb. 23. 1641. *p.* 9.

(10) If this work be to Revenge Gods Church againſt *Babylon*, he is a Bleſſed man, that takes and daſhes the little ones againſt the ſtones. *Id. ibid.* p. 10.

(11) There is a ſad Sentence (1 *King.* 20. 42.) which he was angry to hear to whom it was pronounced, *verſe* 43. But he found it true to his coſt three years after, when it ſeems he had *altogether forgotten it*, (1 *King.* 22.) Therefore I humbly intreat you to ask God's conſent firſt, whether he will ſpare ſuch and ſuch, or pardon them; and if he will not, you muſt not. Palmer, *Aſſ. Di.* June 28. 1643. *p.* 70.

(12) By *Wicked* we muſt underſtand all known Tranſgreſſors and Delin-

Delinquents againſt the Law of God and Man; all dangerous Malignants. Shall *David* give you a liſt of them in *Pſalm* 101. Or ſhall *Solomon* add ſomewhat to the Catalogue? (1 *King.* 2.) Hear what he ſaith, Firſt, an *Ambitious, Traiterous Favourite*; ſo he took off *Adonijah.* 2dly, A *Rotten Prieſt*; ſo he Caſheer'd *Elathan.* 3dly, A *Bloody Treacherous Cavalier*; ſo he Executed *Joab.* And 4thly, A *Railing Malignant*; and ſo he cut off *Shimei.* Bond, *Printed* London, 1643. p. 7, 8.

(13) Be not wanting to the Execution of Juſtice; you know there is a Curſe pronounced againſt them that do the work of the Lord, (tho' it be a bloody work) negligently. Strikland *to the Commons*, Decemb. 27. 1643. *p.* 32.

(14) Thou gav'ſt a Cup into the hand of *England*, and we drink of it. Then thou carried'ſt it to *Scotland* and *Ireland*, and they drank of it. Now thou haſt carried it to *Holland*, and they are drinking of it. Lord, carry it alſo to *France*, to *Spain*, and to *Rome*, and let it never be out of ſome or other of their hands, till they drink and be drunk, and ſpew, and fall, and never riſe any more. Feak *at Black-Fryars.* S. p. 11. 1653.

(15) I will never believe that this Navy was made on purpoſe for the breaking of our Neighbours in pieces; and there an end. We ſhall at laſt joyn together, and do ſuch work for God as was never done in the world. We ſhall carry the Goſpel with our Navy up and down to the *Gentiles*, and afterward we ſhall gather home the *Jews* out of the *Iſles* firſt; for thoſe are them ſhall firſt be called, and the Ships of *Tharſis* ſhall do it; Beloved, what this *Tharſis* is, I have made a little ſearch, but ſhall enquire further; they it ſeems ſhall be the firſt active, and I am ſure there are none in ſuch forwardneſs as ours at preſent. Feak *at* Chriſt-Church, *Aug.* 11. 1653.

(16) Bleſſed be God that you have now put into the Scales of Juſtice the Archeſt Prelate of the Land. Bond, *Aſſ. Di. to the Commons*, Mar. 27. 1644. *p.* 49.

(17) The hearts of your true Friends are griev'd that ſo many Delinquents are Impriſon'd, and yet but very few of them brought to their Trial; when *Elijah* had done Execution upon *Baal*'s

Prieſts,

Prieſts, there was Rain enough. *Salway*, October 25. 1643. *p.* 23.

(18) Cut down the Malignants with the Sword of Juſtice; Root them out, and Conſume them as with Fire, that no root may ſpring again: Let the Miſchief fall upon their own heads, that the Land may be eaſed, which hath a long time, and doth ſtill groan under them as a heavy Curſe. *Walker*, Jan. 29. 1644.

(19) Men who lie under the Guilt of much Innocent Blood, are not meet perſons to be at peace with, till all the Guilt of the Blood be expiated and avenged, either by the Sword of the Law, or Law of the Sword; elſe a Peace can never be ſafe nor juſt. Loves *Englands Diſtemper*. p. 42. *at* Uxbridge *Treaty*.

(20) The People of *England* bleſs their God, that he hath taught your hands to War, and laid the necks of your Enemies under your feet. Love *to the Commons*, Novemb. 25. 1646. Ep. *Ded. to Lord* Fairfax.

(21) Go on Couragiouſly. Never can ye lay out your Blood in ſuch a quarrel. Chriſt ſhed all his Blood to ſave you from Hell. Venture all yours to ſet up him upon his Throne. Marſhal's *Panegyrick* Jan. 18. 1643. p. 91.

(22) Why ſhould any think that God will give into our hands thoſe Delinquents that are in Arms againſt the great Judicatory of the Kingdom? If Juſtice be not done upon thoſe that are in our hands already. Palmer *to the Commons*, Aug. 13. 1644. *p.* 48.

(23) You know how *Iſraels* ſparing the *Canaanites*, (*Judg.* 1. 2.) coſt them full dear. *Id.* p. 49.

(24) Shew not the leaſt Countenance to the Deteſtable Neutrality that is Practiſed by many. God writes in his Books, write you in yours all *Neuters*, *Enemies*. Hyrick *Aſſ. Di. to the Commons*, May 27. 1646. p. 29.

(25) As for Apoſtates that are falſe to their Covenant, let not your eye pity them, let not your hands ſpare them. *Id.* 30.

(26) Shew

(26) Shew your ſelves a Parliament of Juſtice; let the World know it; lay the Ax to the root of Delinquency. Greenhil *to the Commons*, Ap. 26. 1643. p. 34.

(27) Some fear Execution of Juſtice will kindle a fire; but *Fiat Juſtitia & Ruat mundus.* id. *p.* 37.

(28) What Soldiers heart would not ſtart, deliberately to come into a ſubdu'd City, and take the little ones upon the Spears point: To take them by the heels, & beat out their Brains againſt the Wall What Inhumanity and Barbarouſneſs would this be thought? Yet if this work be to Revenge Gods Church againſt *Babylon*; he is a Bleſſed man that takes & daſhes the Little ones againſt the Stones. Marſhal *to the Commons*, Feb. 23. 41. *p.* 11, 12.

(29) It was *Gideons* Anſwer to the men of *Succoth* and *Pinnel*, When the Lord hath delivered *Zeba* & *Zalmunnah* into my hand, *Then will I tear your Fleſh with Briars and Thorns of the Wilderneſs, Then will I beat down your Towers, and ſlay the men of the City and accordingly he did it.* Such like Doom and Execution ſhall Politique Neuters receive from the hand of Chriſt. *Id.* p. 23.

(30) We have mighty Sins, and mighty Sinners, which make mighty dangers. Greenhil *to the Commons*, Ap. 1643. *p.* 35.

(31) You are the Supream Court of Juſtice; let the Sun be dark and the Sea dry before your ſtreams do ceaſe flowing. *Id.* p. 36.

(32) In Publique Calamities the Sacrifice of a Wicked man is a *Peace-offering*, and may prevent great wrath. *Id.* p. 37.

(33) 'Tis the Sword, not Diſputes nor Treaties that muſt end this Controverſie; wherefore turn your Plow-ſhares into Swords, and your Pruning-hooks into Spears, to fight the Lords Battels; to avenge the Blood of Saints which hath been ſpilt. It muſt be avenged either by us, or upon us. Love *at Uxbridge*, Jan. 30. 1644. pag. 7.

(34) The Slaying of the *Moabites* is call'd the work of the Lord: The Children of *Moab* are among us. The Lord give us Wiſdom to ſee our way and work. *Id.* ibid.

(35) Works

(35) Works of Justice are a part of Gods general design at this time. You cannot but remember the Service of *Phineas*, in Executing of Judgment, when it was a sad time with *Israel*, and the double reward that follow'd it. Bond *to the Commons*, March 27. 1644. *p.* 49.

(36) They which stand out this year, I fear not to say they have sinn'd this sin, which is to death, which God will not, which men should not pardon; but if your Charity be yet above my Faith---- yet your Sence cries loud unto ye, They have shed Innocent Blood, Precious Blood, the Blood of the Sons of God; which God will not, nor you may not Pardon. Hyrick *to the Commons*, May 27. 1646. pag. 21.

(37) The mouths of your Adversaries are open'd against ye. The hearts of your True Friends are grieved, that so many Delinquents are in Prison, and yet but very few of them brought to their Trial. I know that your occasions are many and pressing; but I beseech ye, lay hold upon the next opportunity for the doing of it. Remember your late Covenant, when *Elijah* had done Execution upon *Baals Priests*, there was Rain enough, (1 *King.* 18.) who knoweth how soon the Lord may bless us with a Holy Peace, and Blessed Reformation, if Justice were more fully Executed? Salway *to the Commons*, Oct. 25. 1643. *p.* 20.

(38) I have been in the heat of my zeal so forward to Changes and Ways of Blood, that I fear God will not let me have a hand in the Peaceable Building of his Church, nor to see it; for I have been always taken off when I attempted it. R. Baxter's *Letters from* Kidderminster to *Dr.* Hill. *Hypocrisie Unvail'd*, 1662. p. 11.

(39) You Fight for God; you Fight for *Jesus Christ*; you Fight for the Holy Ghost. *A Spiritual Knap-sack for the Parliament Soldiers.* p. 67. *Num.* 43.

(40) Happy shall he be that taketh this Cursed Malignant, and Prelatical Brood, and dasheth him against the stones. *Ravillac Redivivus*, p. 27.

(41) Honou-

(41)Honourable Patriots,Christ is gone out with his Triumphing Army,Conquering & to Conquer;and if you want Arms,or Money or Horse for their accommodation, God is the Great Landlord of Heaven and Earth. Art thou then Gods Tenant,and dost own him Knight-Service,and Plough-Service,and doth he want thy Horse, and shall not he have it,*&c.?* Tesdale *to the Commons.* p. 14.

(42)'Tis not Disputes nor Treaties must end this Controversie, therefore turn your Plough-shares into Swords to fight the Lords Battel,to avenge the blood of Saints that hath been spilt. Leech *his Sermon*, 1644.

(43) Up and be doing,you that are about the work of the Lord, your Enemies are Bread ready to be eaten, and yield you Refreshment. *Ibid.*

(44) There is no vertue wherein men resemble the Lord more lively,than in executing Justice,and in extirpation of those *Achans* you will cut off the wicked,and procure the felicity of the Chosen. *Faircloth* on *Josh.* 7. 5. p. 34.

(45)Worthies of *Israel*,it lies on you to enquire out this *Babylonish* Company, & to repay them *an Eye for an Eye, Tooth for Tooth, Burning for Burning,Ear for Ear,Liberty for Liberty*,and *Blood for Blood.* Bridges *on* Revel.4.8. *p.*10.

(46) After the First-born of *Egypt* were slain, the Children of *Israel* were deliver'd,and for the chiefest of these Incendiaries,certainly the Primogenit being taken away, we may well hope for a glorious deliverance. *Burton*, June 20. 1641. p.11.

(47) That which is best, though Evil, will be counted good, after Reformation, as he is counted innocent, who scapes at tryal. *Simpson* on *Prov.* 8. 15, 16. p. 25.

(48) He who now startles and staggereth,delayeth and refuseth, with the Parliament and their Party,to bear and use Arms against the Prelates,Papists and Atheists,with all the Fire of Antichristian Factors and Panders, is no other than a Rebel and Traytor against God. Boden *to the Committee of* Kent, *Jun.*13. 1644. p.16.

(49) Posterity may have cause to sit down and curse the day, if we look upon and dash not in pieces the bones of *Babylons Brats*, thus boldly & bloudily, contrary to Law & Reason, risen up amongst us and against us and Gods True Religion professed by us. *Ibid.* p. 17 [Let all those who are in Authority hence learn to do Justice, and execute Vengeance upon those *Babylonians* which *God* hath put into their hands: Do it speedily, do it throughly: The doing of Justice upon the Wicked, is the way to safeguard the Righteous. Without question the hand of *God* is upon us, and we lose many in the Field. because we are too merciful to those in the Fold. *Ibid.* p. 32.]

(50) There is no dallying with God now, much delay hath been used already, too much. God is angry, and he seems to ask this once more; *Will you strike, will you execute Judgment, or will ye not? Tell me; for if you will not, I will*; I will have the Enemies bloud, and yours too, if you will not execute Vengeance upon Delinquents: *The day of Vengeance is in my heart, and the year of my Redeemer is come*, Isaiah 63. 4. Case *to the Commons*, 1644. p. 13.

Notes upon §. 12.

HEre *are* Three and twenty Divines, *famous in their Generations, blowing the Coal of a Civil War, and heating the Furnace seven times hotter then ordinary; calling, like* Horse Leeches *for* BLOOD, BLOOD, *and pretending (in a manner) to expiate for that* Horrid Rebellion, *by so many* Consecrated Murders, *which are only wrapt up in* Scripture-phrases; *as the* Execution of Judgment, Justice running down like a stream, *&c. And the Wickedness, looks then as if it were* Hallow'd, *which is no more, in short, then* playing the Devil in Gods name, *and dedicating the Oblation of* Humane Sacrifices *to the* Ever-living God, *as to an* Insensible Idol. *But to what end serves Argument, in the face of so many Pregnant, and Undeniable Proofs? If it is true or not that what I have here recited, is an* Authentique Evidence, *both for the* Words *and for the* Authors *of them? And if the matter of* Fact *be honestly reported, let but any man consider, if we follow these Guides, whither they'l carry us at last; and how great a scandal 'tis to* Christianity *to suffer such* Hearts *and* Hands *as these to serve at the* Altar.

§. 13. *The*

§. 13. *The Murder of the* King *Encourag'd.*

(1) THOSE mine Enemies which would not that I ſhould Reign over them, bring hither and ſlay them before me: Let me ſee them Executed, KINGS, Rulers, People Conſpiring Rebellion againſt the Lord and againſt his Chriſt. Maynard *to the Commons*, Octob. 28. 1646. p. 15.

(2) Let us be Active againſt the *KINGS* and Princes of the Earth, thoſe Claws of the cruel Beaſt. *Feak* at *Black-Friers*, Sep. 11. 1653.

(3) The Quarrel is not now with us only *de Terminis & Limitibus*, touching Bounds or Land-marks, touching Privileges and Liberties; but whether *Chriſt* ſhall Reign over us, or we ſhall baſely yield our Necks under the Yoke of *Anti-chriſt*. Pet. Smith, *May* 29. 1644. p. 42.

(4) The King is fallen from Faith in thee, and become an Enemy to thy Church. Is it not *He* that has Sinned and done Evil indeed, but as for theſe Sheep, what have they done? Let thy hand we pray thee, O Lord our God, be on him, and on his Fathers Houſe; but not on thy People, that they ſhall be Plagu'd. *A Lecturer in* Southhampton, *Aug.* 1643.

(5) Nothing has ſo much deceived the World as the Name of *KING*, which is the ground of all Miſchiefs in the Church of Chriſt. Corbet, *a Lecturer in* Gloceſter-ſhire, *July*, 1644.

(6) O Lord, if thou wilt not Bleſs us *with* a King. Bleſs us *without* one. Larkin, *a Lecturer in* Greenwich, *June* 31. 1644.

(7) Neither let your eyes ſpare, though there are *Great ones* that are Guilty. The *Higheſt Court* may reach the *Higheſt Perſons*. Cauſes and not Perſons are to be heard in your Parliament. Heyrick *to the Commons*, May 27. 1646. p. 23.

(8) God will make the Sons of *Princes* bow down unto ye: The Greateſt that have Afflicted ye, and Deſpiſed ye, ſhall lie at your feet, *Id.* p. 31.

(9) If the *KING* be a Murderer, Adulterer, or an Idolater, he ſhall ſuffer according to Gods *Law*; not as a *King* but as an *Offender*. Knox *Hiſt.* 392.

(10) When *Great Delinquents* go unpuniſhed, Divine Providence is brought to the Bar and queſtion'd. Greenhill *to the Commons*, April 26. 1643. p. 34.

(11) This Arrow (Prayer) will find a Joynt in *Ahabs* Armour; (1 *King*. 22. 34.) Draw this Arrow as *Jehu* did againſt *Jehoram*, with your full ſtrength, and doubt not but it will in Gods time ſmite *our Romiſh Jehoram* at the heart, (2 *King*. 9. 24.) and ſink him in his Chariot and Chair of Pride. Green *to the Commons*, April 24. 1644. pag. 17.

(12) Oh Right Honourable, take Glorious Reſolutions to your ſelves, though your Fathers may ſtand before you, and your Brethren and Friends preſs about you; though your Mother ſhould hang on you, I mean the neareſt Relations, throw down the one, and break through the other, and trample upon the third, that your ſouls may cleave to the ways of God, to the ways of Juſtice and Righteouſneſs: You know the Rule is; *Fiat Juſtitia, & Ruat Mundus. Brooks to the Commons*, Decemb. 26. 1648. *p.* 15. Ah Right Honourable, As you would not have your Services thrown as dung in your Faces, look that Juſtice and Judgment run down as a mighty ſtream. *Ibid.* p. 19. [Right Honourable, Guilty *Perſons* that be by you ſinfully acquitted, their SinGod will charge upon your account. And therefore, as you would not have the Guilt of other mens ſins upon you, hold on in the way of well doing: Let Juſtice and Judgment run down as mighty ſtreams, *Ibid.* p. 18.]

(13) *Phineas* is the Man that Executes Judgment, a Man unthought of for ſuch a Service. Hence obſerve, that when God hath work to do, he can find out work-men. A *Phineas*, with *Zeal* in his *heart*, and a *Javelin* in his *hand*, to thruſt through the Proudeſt *Zimries* and *Cosbies*, the moſt daring Sinners. Staunton *to the Commons*, Octob. 30. 1644. p. 9. (14) When

(14) When *Eſther* was advanc'd, ſhe would not loſe her opportunities; ſhe will in to the King, although contrary to Law. She will have the Liberty of her *People*; and *Hamans* head off, and venture her Life to accompliſh it. *If I Periſh, I Periſh. Joſiah, Hezekiah* took their opportunities, and made a through Reformation in *Judah*. You know what great things *Elijah* did, *Inſpiciente, & Reluctante Rege*. Greenhill *to the Commons*, April 26. 1643. p. 48.

(15) When the Kings of the Earth have given their *Power* to the Beaſt, theſe Choice Soldiers will be ſo faithful to the King of Kings, as to oppoſe the Beaſt, though Armed with *King-like Power*. Cheynel *to the Commons*, May 31. 1643. p. 10.

(16) You ſee the Faithful *People* make no Scruple at all of Fighting againſt the Beaſt though their Enemies were like enough to ſay that by Fighting againſt the Beaſt they did Rebel againſt *their own Kings*. Id. Ibid.

(17) Others ſay, Rebellion againſt the *King* is the cauſe of Judgment upon the Nation; but rather the not Timous Riſing to help the Lord and his oppreſſed *People* againſt the Mighty, is the cauſe. Rutherford *to the Lords*, June 25. 1645. p. 44.

Notes on §. 13.

WE have now brought ye ſtep by ſtep from the Blind *and* Pretext *of a* Reformation, *to the* Higheſt pitch *of* Wickedneſs; *and the Train was both laid and fir'd in the* Pulpit. *Undutiful thoughts bring forth Seditious words, & thoſe Seditious words are naturally follow'd with Violent and Treaſonous actions; and when People come once to be Plung'd into a Rebellion, all other ſins (even of the higheſt magnitude flow like ſtreams into that Ocean, til at laſt mens Conſciences grow callous and Obdurate, as under a Judicial Reprobation: It could never be elſe (if it may be ſaid without offence to Charity) that ſo many of the Principal and known Actors in the late Execrable Tragedy ſhould now wipe their mouths after it, & fall ſo comfortably to the old work again without any ſort of Reluctancy, or Remorſe. But it will be ſaid perhaps that*

it

it was not ſo much a thirſt after the Blood *of their* Sovereign *that puſht them forward to theſe Extremities, but that they were forc'd upon deſperate Courſes by their Intereſt and Deſpairs. This would be a ſorry excuſe (God knows) for Committing one of the moſt Diabolical and Flagitious Villanies imaginable: Even allowing that they had no other way left them for their ſecurity. But alas! you will find in the* next *and* laſt Section, *this Plea removed; where ye ſhall ſee the ſame Perſons that here cry'd,* Crucifie him, Crucifie him, *Triumphing, and only (for the Malice ſake) Exulting in the Contemplation of that Hideous Murder.*

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§. 14. *The Kings Murder Juſtifi'd.*

(1) IT is now high time (after ſo long an Interruption of Enemies) for the Parliament, and Army, concurrently to appear to do their duty, not only by Executing Juſtice upon the *Perſon* of the *King* and his Adherents, but alſo in New Modelling and ſetling ſuch a Frame & Fundamental *Conſtitution* of Government in the Kingdom, as God ſhall put into their hearts, to be moſt Convenient and Uſeful for the welfare and ſafety of the People. *Little Benjamin, Licenſed by* Gilb. Mabbot, *p.* 11.

(2) Did not this Grand Pretended Father of this Nation, deſtroy a Multitude of his beſt Children? And would he not gladly have Slain all the reſt upon further opportunity? Was it not high time the Parliament ſhould Execute Judgment upon him? *Ibid.* p. 12. [The General and his Council do, and have performed their Duty in all their Proceedings, Concurring with the Parliament, to Execute Juſtice upon the Grand Delinquent, and alſo upon ſome of the Chief of his Wicked Counſellors and Adherents. *Ibid.* p. 30.]

(3) Hath not the King been a Corrupt Fountain, Poyſoning every Stream and Rivulet he had acceſs unto? And would he not have done ſo ſtill, if he had not been cut off? And is not Juſtice Executed, a good means to Eſtabliſh the Faith of the Land in Reſt and Peace, with their Lives, Eſtates, Laws, Liberties and Privileges, Anciently and Inherently in themſelves? *Ibid.* p. 15.

(4) Shall

(4) Shall the *Parliament of England* be now Blam'd for cutting off that Race of *Usurpers*, and *Tyrants*, and Reducing affairs to their first Natural and Right *Principle*? Or will the *People of England*, after all their experiences, *Center* their Liberties and Freedoms in a Customary Usurpation of Succession, and lose their *Commonwealth* for the *Personal* Glory of a Young *Pretender*? *The Portraicture of the Kings of* England, 1650. p. 15.

(5) There is no *Power* but is of God. Is not the Late King with his Heirs and Successors Dispossessed by God? *Saunders* at *Exeter* to the Judges, *March* 23. 1650. p. 24.

(6) God hath been pleased of late to make a sad Breach among us, taking away from us our former *Pilot*, the late *Renowned Protector*, who when he had fought the Nations Battels, carried through the Wilderness, preserved us from the Rage and fury of our Enemies, and brought us within sight of the *Promised* Land, gave up the Ghost, laid down his Leading-staff and his Life together; with whose fall the Nation was shaken: His death covered all the Faces of Sober and Considerate *Persons* with *Paleness*, and their Hearts with Sadness, as if *Peace*, *Prosperity*, Reformation, the Gospel, all lay drawing on, and would be buried in the same Grave with him. But blessed be God-----there is another *Pilot* placed in his Room, while he directs the Course, let us fill the Sails with our *Praying* Breath. *Moses* it is true is dead, but we have a *Joshuah* succeeding him: Let us pray that what the other happily begun, this may more happily finish, and bring the accomplishment of all your right hired hopes: And what they said to *Joshuah*, let us say unto his *Highness*, According as we hearkened unto *Moses* in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as he was with *Moses*. Slater's *Protectors Protection, or the Pious Prince Guarded by a Praying People*. Octob. 13. 1658. p. 57, 58.

(7) For my part, I have oppos'd the Tyranny of the King, *Love*'s Speech, *Sect* 20. I did, 'tis true, oppose in my *Place* and Calling the Forces of the late King; and were he alive again, and should I live longer, (the cause being as then it was) I should oppose him longer. *Englands Distemper*. Sect. 14.

(8) As

(8) As for the Title of this Prince, (who would fain be accounted the Right Heir, let us but remember from whence he had it, and how 'tis now tainted: Were it never ſo juſt, the Treaſon of the Father hath cut off the Son. *True Port.* p. 39.

(9) *Charles* the *Father* is gone to his own Place, and ſo is *Charles* the *Son* likewiſe, he being in his own proper Nation, *Scotland*; let us keep him there if we be wiſe; and intend to be happy, and let *England* diſdain to be under the Domination of a Foreign Power for the future. *The True Portraicture*, p. 42.

(10) If the God of Heaven, the God of Truth, have writ your Names aright with the Beams of the Noon-day-Sun in the eyes of all the Nations in the World: You are the Saviours of the oppreſſed, the Conquerors of Tyrants, and the Breakers of thoſe Clergical Yoaks, *&c. The Beacons Quench'd; Dedicated to the Parliament of the Common-wealth of* England, 1652.

(11) There are great and mighty works in hand in this Nation: Tyrants are Puniſh'd, the Laws of Oppreſſors are broke, Bloody Revengeful People in War diſappointed. *J. O. A Thanksgiving Sermon for the Scots defeat at* Worceſter, *Oct.* 24. 1651. p. 2. [Monarchy of ſome hundred years Continuance, always affecting, and at length wholly degenerated into Tyranny, deſtroy'd, pull'd down, ſwallow'd up. *Ibid.* p. 6.]

(12) If any Perſons in the World had cauſe to ſing the Song of *Moſes* and the *Lamb*, we have this day. The Bondage prepar'd for us was both in *Spirituals* and *Temporals*. About a *Tyrant* full of *Revenge*, and a *Diſcipline* full of *Perſecution* hath been our Conteſt, Whether the Yoke of the one or the other ſhould by the Sword and Violence be put upon our Necks and Conſciences is our Controverſie, *Ibid.* p. 7.

(13) *He* that is intruſted with the Sword, and dares not do Juſtice on every one that dares do Juſtice, is afraid of the Creature, but makes very bold with the Creator. Owen *to the Commons*, Jan. 31. 1648. p. 15.

(13) Doubt-

(14) Doubtleſs never was there any perſon under Heaven (ſpeaking of the Late King) Sentenced with Death upon more Equitable or Juſt grounds in reſpect of Guilt and Demerit. *Jo. Goodwin's Defence of the Sentence paſſed on the King.* p. 91.

(15) God's *Providence* (that is, his permiſſion of Events and Succeſs) are *Antecedent Declarations* of his *Good will* and *Approbation* [A Refuſal to be ſubject to this Authority (the Parliament of the Common-wealth of *England*) under the pretence of upholding the Title of any one upon Earth, is a Refuſal to accquieſce in the Wiſe and Righteous Pleaſure, of God; ſuch an Oppoſing of the Government ſet up by the Sovereign Lord of Heaven and Earth, as none can have Peace, either in acting in, or ſuffering for. *W. Jenkins* Petition, *Octob.* 1651.]

(16) If there be any in this Aſſembly that thinks not this *(Union)* a ſufficient Retribution and ſatisfaction for all his Twentieth part, for all his Contributions, for all his Payments and Hazards, I ſay he is blind; I ſay his heart is not right with God. Marſhal *to both Houſes*, Jan. 18. 1643. p. 20. [All Criſtendom, except the Malignants in *England*, do now ſee that the Queſtion in *England* is, Whether *Chriſt*, or *Anti-Chriſt*, ſhall be *Lord* and *King*. *Ibid.* p. 21.]

(17) *Q.* Whether the whole Kirk of *Scotland* in their Letters ſent to the King at *Oxford* (as in *May's* Hiſtory) hath not Judged the late King guilty of the Bloud of thouſands of his beſt Subjects—— And if ſo, whether the Laws of God or Man give any Pardon or Diſpenſation to *Kings*, more than to *others*? If not whether his Judges are not ſufficient to Juſtifie it? *Valley of Achor. Q.* 8. [Whether *England*, and *Scotland*, he was not alſo Guilty of the Bloud of *Ireland*? Ibid. *Q.* 9.]

(18) No Sober and Impartial Perſon can condemn their Poſition who denying that a Tyrannous Magiſtrate was the Miniſter of God to them for their Good, did plainly aſſert the Lawfulneſs of Self-defence, and Holy Reformation, without the Violation of the Ordinance of God. *Napthali.* p. 30.

(19) As he [*The late King*] to acquit himſelf hath not ſpar'd his Adverſaries, to load them with all ſorts of blame and accuſation, ſo to him, as in his Books alive there will be us'd no more Courtſhip than he uſes; but what is properly his own Guilt, not imputed any more to his Evil Councellors (a Ceremony uſ'd longer by the Parliament that he himſelf deſired) ſhall be laid here without Circumlocutions at his own door. That they who from the firſt beginning, affatuated, not with his Perſon onely, but with his palpable faults and dote upon his Deformities, may have none to blame but their own folly, if they live and dye in ſuch a ſtrucken blindneſs, as next or more miſleading. *Milton's* ΕΙΚΟΝΟΚΛΑΣΤΗΣ, *Pref.*

(20) The People exorbitant and exceſſive in all their motions, are prone oft-times not to a Religion onely, but to a Civil kind of Idolatry in Idolizing their Kings, though never more miſtaken in the Objects of their Worſhip, heretofore being wont to repute for Saints thoſe Faithfull and Couragious *Barons*, who loſt their lives in the Field, making glorious War againſt Tyrants for the Common Liberty, as *Simon de Momfort Earl* of *Leiceſter*, againſt *Henry* the *Third*. *Thomas Plantagenet*, *Earl of* Lancaſter, *againſt* Edward *the Second*. But now with a Beſotted and Degenerate baſeneſs of ſpirit except ſome few, who yet retain in them the Old Engliſh Fortitude, and love of Freedom, and have teſtifi'd it by their matchleſs deeds, reſt Embaſtardiz'd from the ancient Nobleneſs of their Anceſtors, are ready to fall flat and give adoration to the Image and Memory of this *Man*, who hath offer'd at more fetches to undermine our Liberties, and put Tyranny into an Art, than any *Britiſh King* before him. *Ibid. Pref.*

(21) Whoſoever ſheddeth Man's Bloud, by man ſhall his Bloud be ſhed; we find here no exception. If a King therefore do this to a King, and that by men alſo the ſame ſhall be done. *Ibid.* pag. 229.

(22) To have brought the King to Condign Puniſhment hath not broke the Covenant, but it would have broke the Covenant to have ſav'd him from thoſe Judicatories which both Nations declared in that Covenant to be Supream againſt any perſon whatſoever, *Ibid.* p. 237.—[God hath teſtifi'd by all propitious and evident deſigns.

ſigns, whereby in theſe latter times he is wont to teſtifie what pleaſes him, that ſuch a ſolemn, and for many Ages unexampled act of due Puniſhment was no mockery of Juſtice, but a moſt gratefull and well pleaſing Sacrifice: Neither was it to cover their Perjury as he accuſes, but to uncover his Perjury to the Oath of his Coronation. *Ib.*

(23) This is the Cauſe of the Kingdom, the King ſhould have helpt, *&c.* but did not, then it became the Duty of the Parliament to have relieved the Kingdom, but they did not; her neceſſities great, and many Petitions concerning them were ſlighted and burnt, waited many years for help, our Oppreſſions not removed, all complain dangers encreaſe, no remedy appears, they not help us nor tell us how long it will be before this parliament will be at an end, that we may have another, to ſee if they will help us; when all fails no ground of hope life is left, danger eminent, and no other means of help left, this is a cauſe of Neceſſity. Now it's the duty of the Army to help, and if they had not, it had been their ſin, if not their overthrow; if they had ſuffer'd it to Periſh, the Kingdom had been well holden up with a remedy in extremity. *An Anſwer to* John Geree, *&c.* 1649. p. 4.

(24) As to the Bloud of the *King* I have not in the leaſt any Guilt lying upon me, for I have many a time ſought the Lord with tears, to know if I have done amiſs in't, but 'twas rather confirm'd that the thing was more of *God* than of *Men*. *Nine Mens Speeches.* Harriſon. p. 2. [I go to ſuffer upon the account of the moſt glorious Cauſe that ever was in the world. *Ibid.* p. 6. Bleſſed be the Name of God, that I have a Life to loſe upon ſo Glorious and ſo Honourable an account. p. 10.

(25) I dye, not *in* the Lord onely, but *for* the Lord, and think not that this Bleſſed Cauſe ſhall be loſt, for it ſhall reach to the end of the Earth. Bloud ſhall come down ſhortly upon *Babylon*. Mr. *Carew*'s Speech. p. 15.

(26) I cannot confeſs any Guilt. It is ſuch a Cauſe that the Martyrs would gladly come again from Heaven to ſuffer for, if they might — I look upon it as the moſt Noble and High act of Juſtice that our Story can Parallel. *Nine Mens Speeches*, Cook. p. 14.

(27) I Bleſs God's Name, he hath engaged me in a Cauſe not to be Repented of. *Scott. Ibid.* p. 71.

(28) In all that is paſt I could never yet ſuffer ſo much as a wiſh to paſs through my thoughts, *Oh that I had not been engaged in this thing!* Or *that I had before Forty-eight deſerted this Cauſe!* Barkſtead *to a Friend. Three Mens Speeches.*

(29) I do believe, at long-run there is not a man that Fears the Lord will have any reaſon to be ſorrowfull for engaging in that *Good Old Cauſe*, which I am now to Seal with my *Bloud* again, as I have many a time done. I am ſatisfied in my Soul, that it is a moſt Juſt and Glorious Cauſe, *&c. Three Mens Speeches*, Coll. *Okey.*

(30) As it is unqueſtionably lawfull on ſerious and real grounds to depoſe and do Juſtice on Kings and Princes, as other Magiſtrates, ſo never was there a greater and more Univerſal Concurrence of all Reaſons and Circumſtances, and a greater harmony of the Laws of Nature, Reaſon, Prudence, and Neceſſity to warrant any act than was found and may be diſcerned in that act of Juſtice upon the late King. *Engliſh Tranſlation of the Scots Declaration*, 1650. p. 18.

Notes

Notes on Sect. 14.

I *Shall now briefly and plainly ſum up the whole matter, and leave it with the Reader to conſider of.*

You have in the First Section *a full and unanimous Teſtimony of the* Presbyterians *againſt* Toleration; *nay againſt* any ſort *of* Toleration, *either in* Doctrine *or in* Diſcipline, *and in* what Degree *or* Meaſure ſoever; *as a thing utterly* Impious, *and therefore* Inſufferable. *This methinks; ſhould be ſufficient to ſtop the mouth of a* Presbyterian; *when he demands a* Toleration; *that he himſelf pronounces it a* wicked thing *to* grant *it.*

In the Second Section, *he ſets forth the* Fruits *and* Conſequences *of it to be not only the certain* Deſtruction *of* Church *and* State, *but an Inlet to Licentious Proſtitution of Manners, and the moſt Blaſphemous of Hereſies. With what forehead now ſhall a* Presbyterian *deſire that* Liberty *from the* Government, *which he declares in his own Conſcience will be the* Ruine *and* Damnation *of the* Allowers *of it?*

In the Third Section, *the Diſſenters do not onely make it a matter of Conſcience, to diſagree among themſelves, but fall even to cutting of Throats upon the very Queſtion. What is the meaning then of their preſſing for* Union *among men of ſo many ſeveral Perſwaſions not to be United? And what do they talk of Brotherly Love, and Agreement for among men of Principles as Inconſtant as fire and water?*

In the Fourth Section *you may obſerve the Rule and Implacable* Animoſities *of the* Diſſenters *toward the* Eccleſiaſtick State, *where they declare themſelves tyed in Conſcience to do their utmoſt endeavours towards the overthrowing of it. What would you think of half a dozen good Fellows that ſhould come to the Maſter of a Houſe, and tell him,* Sir, We are very uneaſie on the wrong ſide of the door; you'll do us a great favour to let us into your Houſe, that we may Rifle ye, and cut your Throat for your pains. *Is it not the ſame thing for a Phanatique to make the ſame Propoſition to the* Church, *when they declare before hand that they will deſtroy it if they can?*

And the Caſe of the Civil Government *in the* fifth Section *holds exactly with the former of the* Eccleſiaſtical; *for* Kings *are to be bull'd down as well as* Biſhops *for the Eſtabliſhing of Chriſt upon the Throne.*

The

The Covenant *ye see in the* sixth Section, *is an Oath of* Conspiracy, *set up against an* Oath *of Allegiance: And on the other hand, an Oath (if I may say so) of* Anti-Canonical Obedience. *By this Oath, the* Presbyterians *reckon themselves Indispensably bound to oppose the King and the Church. Would they have the King now to Indulge any man without renouncing that* Covenant, *by which, every Unrenouncer accounts himself oblig'd to Depose his Majesty?*

In the Seventh Section *is set forth in few words, the inexorable Rigour of all sorts of* Dissenters *toward the* Episcopal Party. *With what Equity now can these several Schisms make it a point of* Conscience *in the* Government *to grant them a* Common Indulgence, *who have* joyntly *and* severally *agreed in the giving no Quarter to those of the Religion Establish'd?*

The Eighth Section *advances the Authority of the* Kirk *to a more absolute Degree of* Sovereignty *over King and People, than ever the* Papacy *it self pretended; and supported upon the same Pretensions too; so that to demand a* Toleration *of the* Presbyterial Government, *is onely to desire his Majesty that he will d'off his Imperial Crown, and strike to the Consistory.*

In the Ninth Section *lies fairly expos'd the hazard of abating any thing in the strictness of* Ecclesiastical Discipline, *in regard of the* Principles *and* Positions *of these People, even if the* Men themselves *were* honestly inclin'd. *Take notice of the* Positions, *and never doubt it, but Men of* Deposing Principles *will proceed (if they have opportunity) to* Deposing Actions; *and reckon that they do God and their Country good Service too: Especially when it seems no more to them than the placing of Authority upon the right Foundation.*

In the Tenth Section *you will find the Operation of the former Principles in the Animating, Pressing, and Irritating of the People to Commotions and Tumults, and still the Dissenting Divines in the Head of the Controversie; and the Pulpits and Presses the Fountains of our Calamities. Never did any People speak fairer at first, or do fouler things at last than those pretended Peaceable Ministers of the Gospel: And had they but come into the world time enough,* Boccalini *would never have drawn his Intelligence from* New Spain *of the* Shepherds Dogs *being all turn'd into* Wolves, *when he might have found so much a more lively instance nearer home of those that were set to Guard and defend the Sheep transform'd into the Mercileſs Devowrers of them.*

In the Eleventh Section *you will find a* Rebellion Justified, *by the same*

ſame lips that had call'd God a thouſand times over, to witneſs the Integrity of their hearts, and the Loyalty of their intentions: And with Imprecations alſo not to be mention'd without trembling. Judge what Credit now is to be given to the fair Profeſſions of this ſort of People.

In the Twelfth Section *you would take theſe* Godly Miniſters *(as they ſtyle themſelves to be Members rather of a Corporation of* Common Executioners, *than of an Aſſembly of Divines, by their Outragious and Inſatiable Thriſt of Bloud and yet theſe Practices are recommended, to the multitude as the Inſpirations and Duties of the Goſpel.*

And it is not Common Bloud *will ſerve their turns neither; nor any thing leſs than the* Sacred Life *of their* Sovereign, *to appeaſe their Holy Wrath* (Section 13.) *and to Attone for the ſins of the Nation.*

And in the Laſt Section, *(as if it were to put themſelves beyond the Poſſibility of Repentance, and to Preclude the ordinary courſe even of God's Boundleſs Mercies they paſs an Approbation upon the whole Tract of their proceedings, and aſcribe to Almighty God, one of the moſt execrable Acts of Cruelty and Injuſtice that ever was committed upon the face of the Earth, ſince the Crucifixion of his Bleſſed and only Son. Now as to the Contrivers, the Principal Actors and Aſſerters of this Unexampled Wickedneſs, what clearer Evidence can ye deſire than what is here deliver'd unto you in their own* Words *and* Writings?

THE END.

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